

P. N. PIERCE

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IMPROVEMENT ERA

Organ of the Priesthood Quorums and the Young Men's
Mutual Improvement Associations of the Church
of Jesus Christ of Latter-day Saints



Vol. XII.

MAY, 1909.

No. 7.

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THE IMPROVEMENT ERA.

Interesting, illustrated articles on South Africa, Turkey, and Nauvoo, will appear in the June Era.

We have still some back numbers of the present volume (12) of the Era, and will promptly fill any orders for subscriptions for the current volume.

"We have really enjoyed reading the Era the past year. It should be read in every home throughout the land. I wish you much success.—Annie G. Lauritzen, Richfield, Utah.

We will pay 25 cents for perfect numbers of the Book of Mormon Manual, No. 7. If you have a No. 7 and desire to get a set of all the Y. M. M. I. A. Manuals, send the number to the Era and the set will be sent you on the terms heretofore advertised.

We feel that the Era is one of our special blessings, as it contains so many splendid articles which I feel have been the means of promoting an interest in the Gospel among many who otherwise would have been more reluctant to receive it. It is now read by our many friends with great interest."—Albert B. Foulger, Kimberly, So. Africa. Sept. 28, 1908.

I have noticed a marked improvement in the Era. The comments, as issued from month to month, are excellent, and the magazine is well worth the price. In my judgment, it is worth a prominent place on the table of every home of the Latter-day Saints and it would not hurt the young people of every other denomination to read it.—James Dwyer, Cokeville, Uintah Co., Wyo.

IMPROVEMENT ERA, MAY, 1909.

JOSEPH F. SMITH,
EDWARD H. ANDERSON, } Editors

HEBER J. GRANT, Business Manager
ALPHA J. HIGGS, Assistant

TABLE OF CONTENTS.

The Age and Destiny of the Earth	<i>Prest. Charles W. Penrose</i>	505
A Fragment. A Poem	<i>Grace Ingles Frost</i>	509
The Utah Library-Gymnasium Movement. (Illustrated)	<i>Howard R. Driggs</i>	510
If with my Very Latest Breath. A Poem	<i>Annie G. Lauritzen</i>	516
The Tragedy and Triumph of Youth.—VI. Character and Courage Youth's Capital	<i>J. E. Hickman, A. M.</i>	517
The Rose. A Poem	<i>Lydia D. Alder</i>	519
An Adventure in the Wilderness. (Illustrated)	<i>Ira F. Brim</i>	520
The Writing on the Wall	<i>W. A. Hyde</i>	523
Guard the Children	<i>Prest. Anthon H. Lund</i>	528
St. Paul's Companions in Rome—VIII. Epaphroditus	<i>Col. R. M. Bryce-Thomas</i>	529
Training of Children	<i>George D. Kirby</i>	535
How to Rise	<i>Abraham Lincoln</i>	536
A Phenomenon in Old Mexico. (Illustrated)	<i>Charles E. McClellan</i>	537
In the Wasatch Mountains—Devil's Gate Bridge, Weber Canyon. (Illustration)		541
Self-Control—XII. The Power of Personal Influence	<i>William George Jordan</i>	542
No Use to Grumble. A Poem		545
Herbert Melbourne—VII	<i>Edwin F. Parry</i>	546
Growth of the Church	<i>Joseph F. Smith, Jr.</i>	554
Editor's Table—Search and Ye Shall Find	<i>President Joseph F. Smith</i>	561
Latter-day Saints and Prohibition		563
New Books by Home Authors		565
Messages from the Missions		569
Priesthood Quorums' Table		573
Mutual Work—Annual Y. M. and Y. L. M. I. A. Conference—Conference Announcements—		
The Boy—This Summer		576
Events and Comments	<i>Edward H. Anderson</i>	579

IMPROVEMENT ERA.

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THE AGE AND DESTINY OF THE EARTH.*

BY CHARLES W. PENROSE, OF THE QUORUM OF TWELVE APOSTLES,
AND PRESIDENT OF THE EUROPEAN MISSIONS.

We are requested to touch upon a subject that seems to be much misunderstood by many people, including some of the members of the Church of Jesus Christ of Latter-day Saints, even by persons who might be supposed to have correct information. It has been stated and published that "The earth is almost six thousand years old," and on that theory, some inferences are drawn which are untenable if the premise is incorrect. The question is: are we to understand the assertion as literally true? If so, does not that come in direct opposition with the facts that are looked upon as demonstrated, and with scientific discoveries and rational teachings? The editor of the *Millennial Star* does not profess to know the precise age of this earth on which we live, but is prepared to state most emphatically that its age is very far in advance of that which is implied in the assertion that has given rise to these remarks.

In times past a large portion of the religious world, following perhaps the chronology of the scriptures given by Archbishop Usher,

* From the *Millennial Star* Feb. 11, 1909.

believed that the creation took place in the year 4004 before Christ, but this no longer prevails among enlightened people, and has been exploded by researches and developments and scientific observation. Geology, or "the science of the earth," has demonstrated the fallacy of the idea that the earth is such a young planet in this universe. We do not regard geology as sufficiently scientific to determine exactly the period when this globe rolled into organized existence, revolving on its own axis and traveling on its career round the sun, but the data furnished by thoroughly sincere and truth exploring geologists are sufficiently definite and reliable to prove that this planet existed and moved and had its being long ages before the six-thousand-years period.

The doctrine that God created the earth and everything mentioned in the Book of Genesis concerning it, in six of our days, has been almost entirely set aside in the light of modern discovery. It is generally believed by expounders of the Hebrew scriptures that the "days" spoken of in the first chapter of Genesis were periods extending over great lengths of time, and were not days of twenty-four hours each, as at one time supposed. Modern revelation has made this fact very clear, disclosing the truth that the "days" mentioned were God's days, not measured according to man's reckoning taken from the diurnal revolutions of this globe, but according to the motion of a great governing orb, the revolution of which each day is a thousand of our years. These periods were anterior to the bringing forth of man upon the earth, but the succession of events narrated in the first chapter of Genesis was in the order there described. Many scientific writers have advanced cogent arguments in evidence of the correspondence between the Mosaic account and scientific declarations, so far as this order of the creation is concerned.

The light thus thrown on the process of creation and the periods thereof, throws back the age of the earth at least a period of six thousand years before the time set forth in the chronology, which for a long time was accepted in Christendom. Readers of the Bible should understand that the figures placed at the head of chapters therein are in a large degree speculative and unreliable; some of them, showing the periods from the birth of some of the patriarchs to that of others, are measurably correct, because they

are computed from statements given in the sacred record. But those ventured as starting points on which to calculate the age of the earth, are altogether mere matters of conjecture? That which we have referred to as given by modern revelation does not disclose, or profess to disclose, the actual age of the earth. It only starts from the period alluded to in Genesis 1: 3, when "God said, Let there be light; and there was light." How many ages upon ages passed from the time called "in the beginning," to that when God called forth the light out of the midst of the darkness, cannot be gleaned from any revelation or scripture ancient or modern, that is now known to man.

The words "In the beginning God created the heaven and the earth" signify the beginning of this globe in its formation out of chaos. There is no beginning to the works of creation, nor will there be any end. Each world is brought forth in its proper time and place, to preserve the equilibrium of the universe and supply a needful addition to continue its order and harmony. And to that orb it is the beginning of its heaven and its organized materiality, but the term "created" does not signify a production out of nothing. "*Ex nihil nihil fit*," (out of nothing, nothing comes). God has revealed that the word "create" signifies organize; also that "the elements are eternal." The primary atoms, or whatever is the proper term to use in relation to their original essence, may be organized into different forms and those forms may pass away and go back to their original condition, but the substance remains and cannot be dissolved into nothing.

When the Prophet Joseph Smith enunciated the great truth just referred to, the whole Christian world around him denounced him, as opposing and denying the scriptures, but as time has passed along, some of the most eminent philologists, as well as the great fraternity of scientists, have endorsed what he set forth by the word of the Lord, not, however, recognizing him in their declarations. There are, no doubt, many people, learned and unlearned, who cling to the notion that God made the universe and all things therein out of nothing, and that the earth and all things material will at some time perish and pass away and be no more. But they are not to be classed with the truly enlightened and advanced students either of science or theology.

Neither the periods nor the processes of the development of the earth from the nucleus or starting point of its organized development are revealed in the sacred writings, but there may have been eons of ages between the time mentioned as "in the beginning" until the time when "God said, Let there be light; and there was light." And it should not be thought that this command of Deity was the actual creation or formation of light, for that is an eternal principle or manifestation of an eternal essence. It was simply the bringing forth of light to penetrate "the darkness which was upon the face of the deep." So, when after several periods in the order of creation "God said, Let there be lights in the firmament of heaven to divide the day from the night," and further, when it is said, "God made two great lights, the greater light to rule the day and the lesser light to rule the night; he made the stars also," it is not to be understood that they were for the first time brought into being, but that they were disclosed to this globe, and their influence was brought to bear upon it by the clearing away of the dense mists that had surrounded this planet.

As there is much misunderstanding in regard to the origin of the earth, so there is concerning its destiny. It is stated in scripture that "the earth and the works therein shall be burned up." The conclusion is leaped at from that remark that the earth is then to be destroyed and be no more. But those who entertain that notion neglect to read that which follows, *i. e.*, "Nevertheless, we according to his promise look for new heavens and a new earth wherein dwelleth righteousness" (II Peter 3: 10-13.) The lesson learned from these verses is that this globe is to be purified by fire and the "elements to melt with fervent heat," but not to be annihilated. As it was once, in "the flood," cleansed by the baptism of water, so it is to be regenerated by the baptism of fire and the Holy Ghost, and made a fit habitation for "righteousness" and the righteous, that God may dwell among men and stand upon his "footstool" and commune with man as he did before sin entered the world, and "death by sin." This globe will thus be restored to its primeval beauty and purity when God looked upon it and saw that everything therein was "very good." (See Rev., chaps. 21 and 22.)

The destiny of this globe is to be fitted as a habitation for the

righteous and "meek" of the earth, who will inherit it in their resurrected state. The Lord has revealed that "the earth abideth the law of its creation," and when it has fully filled the measure thereof, "it shall be crowned with glory; even with the presence of the Father;" that "although it shall die, it shall be quickened again" and shall be inhabited by beings clothed with the celestial glory: that "for this intent was it made and created." (See Doc. and Cov. sec. 88: 17-26.) There are many other particulars concerning the future of this planet, formed by the Eternal as a dwelling place for this branch of the great family of which he is the Head, but on these we will not discourse further at present.

Suffice it to say that this globe in its purified, immortalized condition is to be the inheritance of the Saints of God wherein "the will of God will be done" as it is obeyed in heaven, for his kingdom will come upon it in the fulness of his glory, and he will visit it in person, and Christ, his Son, will reign over it, and then there will be no more sickness or sorrow, darkness or diabolism, war or conflict, pain or death. For Satan who once ruled it will be bound with all his hosts, away from its vicinity, and it will no more bring forth anything that will tend to evil or dissolution, but only that which will perpetuate life and extend joy and pleasure and peace. Its elements are eternal; its organization, when quickened by the Holy Spirit, will be "after the power of an endless life;" it will be clothed with celestial glory, shining like "a sea of glass mingled with fire;" it will scintillate in its own light and be numbered among the ransomed worlds, basking in the everlasting effulgence of its Maker's presence. Its beginning as a planet was away back in countless ages; its end will be nevermore.

Liverpool, England.

A FRAGMENT.

Grieve not for that which might have been;
Think, think of what you yet may be,
The future may yield golden fruit;
The past is but a barren tree.— GRACE INGLES FROST.

THE UTAH LIBRARY-GYMNASIUM MOVEMENT.

BY HOWARD R. DRIGGS, UNIVERSITY OF UTAH, PRSIDENT STATE
LIBRARY-GYMNASIUM COMMISSION.

A mighty demand is being made today to do something to turn our misguided youth from the baneful influences of street loafing and the saloon. People are roused to righteous wrath in the



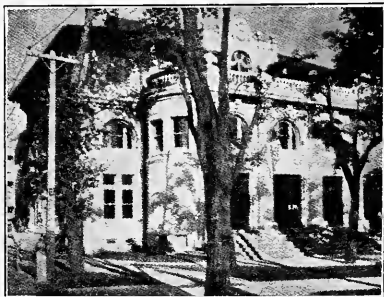
Eureka Public Library. The First Great
Result of the Library-Gymnasium
Movement.

matter. Our public conscience has been awakened till it begins to feel keenly the enormity of the waste of human life, the sin, the degradation brought upon us by idleness and intemperance. That the saloon must go, and very soon too, seems certain. The wave of worthy indignation that has been raised will not spend its force till that pernicious institution has been swept forever from our midst.

But after the saloon—what? Is our struggle to end when we have enacted forceful laws to stop the liquor traffic? Are we to have merely negative or positive prohibition? Will our misguided youth—the allurements of the saloon being taken away—turn readily and willingly to work and study? Or shall we still have nests of loafers in the streets, the stores, the barns, the shops—hatching up all sorts of mischief and breaking the laws? After all, must we not add substitution to prohibition if our work is to be thorough

and effective? Must we not also do away with loafing—the breeder of intemperance and every other evil?

When we want to turn a stream from its wild native course to saturate a barren field and make it fruitful, we not only put in a dam, but we also dig a good ditch. Common sense urges that we must do the same thing if we are to succeed in turning into nobler courses the stream of misguided youth now going to waste in the swamps of idleness and intemperance. Close the saloon—certainly. But do not stop there. Plant in its place another institution that will cultivate manliness in the thousands of schoolless, careless, but not necessarily bad boys.



Packard Library, Salt Lake City.



Ogden Carnegie Library.

The crying need of our communities is just such a new educational institution. Every city should establish a public home for its street-boys—a place where they can go of an evening to mingle freely in manly sports—to swim, to play wholesome games, to read good books and magazines; a place where they can have well-directed physical play and enjoyment free from

the vice and vulgarity of the saloon. And it is just such an institution as this that is contemplated in the plan now being urged to plant in all our communities the library-gymnasium.

It is not strange that side-by-side with the great work for temperance should come this companion movement. Nor is it to be wondered at that the people should respond heartily to a plan so full of promise to redeem and turn our youth to better ways of life. Quietly but effectively the sentiments that prompt the move-

ment have been spread among the people of Utah, until now the library-gymnasium is regarded as an absolute educational necessity—as one great means with which to depopularize the saloon and clear our streets of triflers.

The plan, in the main, is no new thing; but there are two essential features in it that are somewhat original.

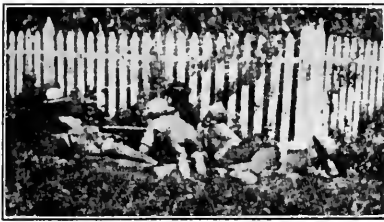
In the first place, the combining of the gymnasium with the library is to some extent a new idea. It is believed that this should be done, especially in our smaller cities, because we want to reach, first of all, those boys who have not felt greatly the

influence of books and other mental pastimes in their lives. A reading room alone, will scarcely attract such boys; but give them a chance for physical fun; let the way to the basket-ball room, or swimming pool lead through a cheery room where good books and



Provo Carnegie Library.

magazines invite them, and while the boy waits for his game or turn to swim, he will more than likely pick up an interesting book; and finally discover that mental enjoyment is just as entrancing as physical sport. At any rate, the boy who does come to such a place where order and high-minded pleasure prevail,



Little Boys on Street Corner.

A bad place for boys.

will certainly have his mind turned from cigarettes, smutty yarns, and worse sins.

Another new feature, of this movement, and one that appeals strongly to practical people, is the fact that the institution is to be provided for by law just as are our schools. A small tax, enough to meet the current expenses, to employ a director and librarian, may be levied. This assures the permanency of the

library-gymnasium. In the past, our reading rooms, relying upon charity alone for their support, have not been able to survive periods of depression. Such an institution should not have to depend entirely upon the zeal and generosity of public-spirited individuals or organizations to keep it going. Its benefits reach to everyone: it reinforces the schools, the home, the church; it belongs to all the organizations and all the citizens; and it should be generously supported by the whole people.



Boys on Railroad Track.
Better keep them off.

One of the main motives back of this new educational movement has been fully suggested in the opening paragraphs. It aims to take care of the misguided youth, those that are not reached today by the uplifting educational forces about them: and this is a work to tax the resources of any institution. But the field of usefulness for the library - gymnasium is far greater even than turning boys from the evil of their ways.



Livery Stable Loafers and Idlers.

A second great purpose that backs it is the giving of educational advantages to those who would go to school but cannot. Every community has scores of such people— young and old, children and

parents who have had too little chance at school.. They have been forced by this or that condition to cut short their education often before they finished even the grades. What institution of learning ministers to their education? Where can they go to get a good book to fill a winter's evening with pleasure and profit? In these days when choice and interesting books are so many and so cheap, is it not a sin and shame that young and old should not have all they want to read? Any town that can afford a saloon can certainly

afford a library. The ordinary saloon license will easily build up a splendid collection of excellent books and pay the cost of keeping open a free reading room with a librarian to attend it. Our cities can certainly bring forth no ample excuse for not providing every boy and girl and parent a chance through good books to fill out their lack in education.



Boys Playing Cards at Haystack.
Bad for Character.

Nor does the field of usefulness of the library end here. The institution will reinforce greatly the schools, especially the young struggling high schools, which are now springing up in every part of the state. They need library and gymnasium facilities at the very outset: this public institution, while ministering to the needs of the whole community, can easily lend aid to all other educational forces. Teachers, pupils, parents, all can get from such a center of refinement, the help, the

pleasure, the culture that will enrich their whole lives.

The library-gymnasium, then, is to be thought of—

As a home for the street boys.

As a social center for wholesome fun for all, where even parents can mingle with their children in play.

As a new institution that aims to school the schoolless.

As a supplement to the schools.

As a place to which the worthy stranger within our gates may go to read and rest. For where can he go now but to the hotel, or station, or saloon?

As a headquarters for the literary and athletic activities of the community.

As a help to the home and the Church in all their efforts to young and old.

As a new center of refining influences for the betterment and blessing of the community that maintains it.

Let it gather about it everything to attract and cultivate and inspire the mind and soul.

Add a museum and preserve the relics of Pioneer days.

Make it an art gallery; adorn its walls and halls with pictures and statuary.

Let it be, in brief, a monument that bespeaks good sense and cultivated taste, where all may find delight and culture.

Can we afford such an educational institution? This is not the vital question, but rather this:—

Can we afford to do without it?

Already in many cities of the state the plan is being seized upon as a happy solution to our bad boy problem. Various cities have already adopted it. During the past two years, a number of libraries and reading rooms have been established. The financial slump coming just after the plan was first set forth, put a damper upon the zeal of the people for the time being, but now that the skies seem clear again, the work is to be pushed vigorously.

The year 1909 promises to be rich in results for the great movement. Already the measure creating a library-gymnasium commission for the state, has been passed by the legislature. Two other bills amending for the better the library-gymnasium laws have also been passed. The movement thus has been given official endorsement by the state, which now stands responsible for its progress.

Considerable activity is also being manifested in the matter in various enterprising cities throughout the state. Tooele City by agreeing to maintain the free library, is to receive \$5,000 from Andrew Carnegie. Sandy, Murray, Manti, Coalville, Huntsville, Cedar City, Garland, Vernal, Forest Dale, St. George, Eureka, and others have begun earnestly to work to realize the institution in their midst. Some of these cities have the library even now in operation. In others there have been committees appointed and various steps have been taken. Certain citizens in Manti recently incorporated an organization to build a \$20,000 gymnasium and musement hall. The citizens there are also planning to establish

a \$10,000 library. Reports come from Payson, that leading men have already begun to lay plans for a similar institution in that city. And thus the people are evidencing their faith in the great movement and their determination to do something to protect and redeem their youth from the sins and crime of present day civilization.

Among the things now most needed is a state league to organize and unify the work. As each city solves the local problems that it must meet, all the communities should have the benefits of its experience. We need to discuss in a frank and scholarly way the conditions that confront us, and work unitedly to overcome the evils of idleness and intemperance. For this movement is too great for any one man or set of men to carry on with greatest success. The mighty problems involved in it must and can be met and mastered by the whole people working together earnestly and unitedly towards the common purpose of turning our youth into purer, nobler, and more profitable ways of filling their leisure hours.

Salt Lake City, Utah.

IF WITH MY VERY LATEST BREATH.

(For the Improvement Era.)

If with my very latest breath, I find I have not lived in vain,
 And that my life hath been well spent, nor wish to live it o'er again:
 And that I may conform my life to all God's grand and holy laws;
 And ever spend the time he lends to promulgate his righteous cause;
 Then, if my children may be spared from following the downward way,
 And that my God will give me light to point them to eternal day:
 That I may know I've done my best to mitigate a neighbor's woe;
 Then oh, how sweet will be my rest, then oh, what joy my heart shall know!
 Help me, Lord, some good to do, that I may enter into rest.—
 Thy rest, which is most glorious, thy peace, which is divinely blest;
 Help me some precious mortal soul to teach the glorious way of life,
 Help me some blessing to bestow, on souls beset with sin and strife;
 If I but do the best I know from day to day, how sweet will be
 The music of the Master's voice, when to my home he welcomes me

ANNIE G. LAURITZEN.

Richfield, Utah.

THE TRAGEDY AND TRIUMPH OF YOUTH.

BY J. E. HICKMAN, A. M., PRESIDENT OF THE MURDOCK ACADEMY.

VI.—CHARACTER AND COURAGE YOUTH'S CAPITAL.

All successful business institutions have a sinking fund for their protection in case of emergencies which may arise. Every youth, more, every human being, should have a sinking fund of reserve force, in the shape of character, for it is the soul's bulwark and safe-guard in times of crises—financial or otherwise. There are few who do not meet their black Fridays or their Gethsemanes. At such times every trace of energy will be demanded in the white heat of adversity, when wealth melts like the hoar frost, when friends desert, and when upon the mental horizon there come dark clouds of oppression and grief, which will almost obscure the light of heaven. The muttering thunders of darker days will threaten; the lurid lightning of confusion and doubt will stagger. But if such characters have led strenuous lives of purity, of honor and of God-fearing devotion, they will emerge from trials cleaner, sweeter and stronger. They are the ozone of the soul. Trials are blessings in disguise if they are rightly endured, for they tend to bring out all that is good within. Disappointment and misfortune are the stress and strain in which we strengthen our characters. Character is wealth, it is stronger than capital.

During the financial oppression from 1892 to 1895 a young business man of high moral repute lost his entire fortune of nearly a quarter of a million. Some one of his friends mentioned the fact of his failure to a millionaire, saying that he was almost a pauper. "Not so," replied this money king, "he is rich without a dollar. No man with such a pure, noble character can ever be

made poor. I am willing to lend him without security more than he lost. His honor is his bond."

In 1893-4, General Alford, that intrepid soldier and financier, lost almost his entire fortune during his sickness and absence from home. He was also heavily obligated to a large firm. He met with the members of that firm. Some of them were disposed to be caustic in their remarks. One member who was of a more kindly nature arose and said that since General Alford was bankrupt he moved that they take fifty cents on the dollar for what he was owing. The motion was carried. The chairman turned to Alford and asked if he would accept the terms. General Alford promptly replied that he would not. Another member of the firm arose and said that he did not blame General Alford for not accepting the terms, for it would be an impossibility for him to pay that amount. Whereupon this gentleman moved that it be twenty-five cents on the dollar instead of fifty. The directors asked General Alford if he would accept these terms. He replied that he would not, for it was unfair to him. The chairman, mixing some Texas phraseology with common English, asked him what in the world he would do. "I propose," said General Alford, "to pay a hundred cents on the dollar. My honor is at stake, and I propose to make it good." He made it good. He paid every dollar, and has since nearly retrieved his entire fortune. Capitalists who knew him, hearing of his failure, wrote and urged him to call on them for assistance, so great was their confidence in him.

Young men, this is an age for young, vigorous minds. The majority of business and educational institutions are manned by young men. A large per cent of the world's rulers are young men. Men of brains and push come to the front, not boys of wealth. If you are poor, do not lament the fact, but thank God and go ahead. Poverty gives an energy and a wholesome longing which stagnates in luxury and ease. The pent up energy of increasing desire to action has awakened youth to its best efforts. As a rule man does not profit by his opportunities, but by what necessity compels him to do, and at the same time, and from it, gains such fortitude as he never otherwise would have known. The child of wealth is too often deprived of this. The energy that

propels him comes from his parents, not from his soul; but the feeling of want inspires the poor man's son to thrift and restless energy.

It matters little when or where a child is born. The accident of birth plays little part in shaping one's career in the great mortal drama. Greatness born in a hovel, reared in poverty, finds recognition in the world of fame; while fortune, cradled in a palace, dies in obscurity. How true Karl G. Maeser, Togo and Robert Burns exemplify this paradox!

Poverty, with an environment to develop in, stimulates ambition, as the north wind invigorates and tones the nerves. It is to youth what sunlight is to plant life, while the ease of opulence is comparable to the damp and uncertain light of the cave. Adversity creates thought; luxury stultifies. The one produces stability and thrift; the other leads to folly and degeneracy. Poverty tends to make man stand erect; wealth causes him to recline on the bed of ease. Proneness weakens; standing erect gives strength and vigor. A Hercules lying prone for a year would become enervated. An invalid, struggling against gravity, may become strong. Most Americans who amassed great fortunes of the last one hundred years, did so in their shirt sleeves; yet so destructive is wealth to development that it is said that there are just three generations from shirt sleeves to shirt sleeves. But the third generation stepping out into the laboring classes again, are not the strong, self-reliant nor thinking characters their great grandsires were. Hence, wealth to those families has been a hindrance. Its virtue was shed upon others.

Beaver, Utah.

[TO BE CONTINUED.]

THE ROSE.

The rose to all its fragrance gives,
 Yet for this gift itself is sold;
 In crowded marts its perfume breathes,
 Its beauty bartered there for gold.

LYDIA D. ALDER.

Salt Lake City, Utah.

AN ADVENTURE IN THE WILDERNESS.

BY IRA F. BRIM.

On the 4th of April, 1905, accompanied by Elder G. A. Meyerhoffer and the native Saints of the West end of the island of Savaii, Samoa, the writer, then a missionary in Samoa, made preparation for a journey of sixty miles on foot, to attend the annual conference at Saleaula. The 5th found us all waiting for a boat which was to have taken us, but being disappointed, we began our long and tiresome journey on foot. Some of the parts of country and water over which we traveled are shown in the illustrations. The night overtook us at the village of Sataua.



Natives.

The next day we began our journey through an unknown country, (I mean by that, a trail by the seaside unknown by any of our party other than an old man perhaps eighty-five years of age) and after traveling for half a day we discovered that we were lost in the woods. However, this old man (his name, Logologo) remarked that a trail used to lead from the timber to the iron-bound coast, as it is commonly called, and we told him to pilot the way and we would follow.

Now this trail led over rough rocks which had been thrown up by the old volcano of Savaii, and the whole part of that section of country of perhaps thirty miles, was volcanic matter, and afforded

very rough traveling, especially by those poor native Saints who had no other foot wear than that which nature provided, and their soles soon became worn off, until prints of crimson remained where many of them stepped. As night came on and clouds arose, there were also clouds arising in the minds of our poor old Saints, who complained as the children of Israel did, "You have brought us out in the wilderness to die."

It was always understood that this trail was only passable by



Along the Coast.

night, owing to the severe heat of the noonday sun, so we sat down and waited the coming up of the beautiful moon which lights those islands almost as bright as day, but owing to the clouds we had a good but dim moon. Elder Meyerhoffer suggested prayers, and after our evening, family prayers, the writer, having a harmonica, started up a lively tune, at which all joined in dance, and soon all had forgotten that they were in the wilderness. Supper eaten, and the pig fed, (two of the boys carried a pig weighing one hundred pounds,) we started on again, for we must make that rough trip before the hot sun came out again, or we would be overcome. One woman who had been carrying a boy of four years seemed to lag behind and finally gave out, her feet bleeding; she decided to leave the child, but I told her to strap him on my back and I would carry him, though it was rather a risky business to be carrying a half grown child, and be compelled to go over

strata of rock. In one place we had to cross a bridge where the sea had washed holes into the solid rock, leaving a small bridge of perhaps two feet wide. After carrying him for ten miles Elder Meyerhoffer relieved me for the same distance. By this time we had passed the worst part of our journey, and we came to a grove of cocoanut trees bearing fine fruit, of which we ate and drank freely and with thanksgiving. Continuing our journey for an



A Stream in the Jungle.



A Road in the Tropics.

hour longer, we decided to try and rest and sleep for a short while, but I was unable to even get sleepy owing to the mosquitoes, and soon heard wild chickens giving the daybreak signal. Arousing our company we were soon on our way, and that day arrived safe and sound at Saleaula where all enjoyed the true spirit of our instructive conference.

Albion, Idaho.

THE WRITING ON THE WALL.

BY PRESIDENT W. A. HYDE, OF THE POCA TELLO STAKE OF ZION.

“Thou hast been weighed in the balance and found wanting.”

On the palace wall of the Babylonian king is not the only place where God had written this judgment and warning. On the pages of history, as plain as if blazoned 'twixt the stars in letters of flame, it has appeared since man wrote of the deeds of man. Dull of eye thou mayest not have seen it, but happy the man who can read and be warned by this message.

Not the gods, but the intelligence that made them has given a law for the universe, and that law has set its standard of weights and measurements; and by this law is weighed the souls of men, yea, the souls of nations also. By it the very gods themselves were weighed.

Did our philosopher miss the truth very far when he laid down the law of the “survival of the fittest?” Or has he in a narrow, earthly vision localized that which is universal, and put within the bounds of time only that which is eternal? Has he not erred chiefly in that he has applied an exalted law to unworthy details. Had he begun with the spirit in eternity instead of in the swamps of a mud earth, would not his general conclusion have been correct?

I apprehend that in the beginning God made us to have dominion; that each spirit came to the earth with the injunction to return with laurels. This command is an eternal one,—“Son of man, greatly beloved, be strong, yea be strong,” and as men enter the race or combat with surging pulse, so must each one have come to earth on his mission of conquest over evil.

With the command to conquer runs there not the presumption that some may fail, and some may partly win? And does not this lead to the conclusion, come to be a law, that he who is most fit shall best survive? Then from the beginning have men come bounding into this arena, and history is in most part the description of the combat between man and man, and man and his passions.

From the mythical man with this stone club to the real titans who have stalked the earth with devastating power, the historian has diligently written a world of events, not feeling, that Marathon and Waterloo were not the real battlefields, but that in the narrow compass of some man's mind and heart were being fought the world contests; for in all things there have been cause and motive, and in that organ thou callest the heart is the root of it, and all events, great or small as they widen out into the ocean of history, shall eventually be traced back to some lone man. According to his powers has he diffused his spirit into others, who became his servants in peace or war, and then a man's heart became the seat of an empire.

These mighty ones stand out as mountain peaks in the plain; but for them history, occurring nevertheless, perhaps had not been written; but these others who bore the sword or drove the plow, or traveled preaching,—what of them? Servants indeed, be the cause good or ill, whether of Alexander, Napoleon, Socrates, or Christ the Lord, voicing or acting the *master* thought.

It is no fanciful idea merely that “out of the heart proceedeth all things.” It was love in the heart of the Father that conceived the Redemption; and every man's heart working as it may, conceives this or that which makes his deeds. If this be true, ought not here to be found the standard by which man shall be weighed? Measure its height thou mayest not, and know his soul. His eye is a depth thou canst not penetrate, nor indeed mayest thou make his acts to judge him. Such as his heart may give thee in confession, thou mayest accept, otherwise this stronghold is locked, and God alone has the key of it; therefore, every man is immune from final judgment 'till he stand bare-breasted before the bar of God. Not till then shall come the word of praise or condemnation; but *ever* before the plowman or the emperor, is the verdict ordered in

the beginning as the judgment of Nature, either "*Thou art fit, or thou art not fit,*" "*Thou shalt survive, or thou shalt perish.*"

Knowest thou not that thy heart, if it have truth and virtue in it, shall send thee forth bright-faced and strong-souled to conquer; or that if thy heart have lies and foulness in it, that Samson's strength of limb shall not avail thee? Choose thou now of these two,—David the shepherd, beloved of God, the sweet singer, or David the king, shrouded before time in the cerements of death. The working of the heart hath made this prince of men to be what he is. A foul thought crept therein and he harbored it.

This then is the standard, here is the weight and measure of a man.

Reader of history, in what errest thou most? That thou graspest a half century, as a pebble in thy hand, or trippest it from the tip of thy tongue in ten sentences, not feeling that it is ten times thy very life, ten times thy experiences, thy sufferings and thy struggles.

Thy historical landscape is made up chiefly of monuments and milestones; what about the slow dragging of six thousand years days and hours and minutes. Thou knowest little of it, and here in this wilderness of time is to be mainly found the working out of things.

The groanings at Babel, the murmurings and sweatings at the Pyramids, the slow piling of the bricks at Babylon, hast thou considered them?

Doest thou know the scandalized woman and her child who lived in turn their allotted years, followed by another and another, while thou lookest with narrow eyes upon the Parthenon and Colosseum? Write me the life of this mother and her child, O man, for they shall be felt when the Parthenon is forgotten! Thou putttest Alexander and the incomparable Caesar upon thrones, and enlopest them in a blaze of glory, but back of them is the mother and her child, and around them though we may not see them, for the dazzling light that kings emit, is incarnate *purpose* and *power*.

Then, O reader thou errest in this, that thou makest of history many books, whereas it is one volume only, the end whereof thou shalt not see. If thou readest it thus in chapters, thou shalt not say without weighing well thy words, that Alexander or Caesar

conquered, or that Socrates died, until the chapter of another age shall throw its light, then thou mayest find crowns to be shavings merely, and the glory of men passing away as the smoke of their burning; *and death thou mayest find to be immortality.*

Let us then, brother, unfold the scroll whereon is writ realities, for these others are but the things that seem to be.

What seest thou, then?

*That virtue is conqueror ever.**

Not to a gentle maiden, encircled with purity and encircled about with innocence, shall I liken thee, O Virtue, but to the champion springing into the lists, brave of mien, bright of eye, strong of heart, wrapped and girded and shielded as he may be, this his strongest defense, the *citadel of the soul.*

"Comest thou against me with a sling only?" Nay, I am weaponed with that thou knowest not of, for I have truth, which giveth confidence, and a quiet heart that giveth steadiness of hand.

This is the real maker of history, be it credited to him or not!

Who are these that storm around the gates of Babylon, strong-hearted and fierce? Let the pampered feasters within tremble and fear!

And these conquerors who pour down from the Pindus, cleaving with serried phalanxes their way through the heart of empires are nature's vindicators and avengers.

And these other "wolf nurslings" from the West, who shall stay their conquest as they trample under their eagles, man, his pride, his intelligence, his art and power, builded into what he calls a kingdom, but with lust at the heart of it?

And these fierce light-haired men from the North, with strong women and trooping children following, is the time not ripe for them? Awake, ye perfumed libertines, within the walls of the Eternal city, one knocketh on the gates for thee. A better man has come to take thy heritage. And these men that sack and burn, knowing no higher art than tree or mountain top, are primal

* In speaking of virtue, it is referred to in the broad sense of manly strength, of inherent power, of nature's goodness. Observance of the laws of personal purity, though the most vital element, is only a part of it.

men, the keen north wind not fiercer than they, and in their untamed hearts is the virgin power of the wide earth and plain, of limitless sky and sweeping rivers, and here mighty Nature is finding voice and expression. Here is the untamed virtue of the animal. Burn, O Rome, the world will be the better, if only at your *heart* be laid the hot iron! Were your wolf-nurslings here, there were then another story, for then were man pitted against man; but better for nature's purposes, ten of these avengers who scourge and sear you than all the curled, petted, pampered, perfumed weaklings within thy gates!

And this man, coming with his "soldiers of fire" out of the fierce tumult of a revolution wherein "blood and heads" was the cry, and ignorance, and fierce passion, and lust, and atheism wrestled with overwhelming power with reason. He lapped with tongues of fire the thrones of kings,—a mighty scourge whose way was desolation; but shall he and his warriors be more than their *hearts* are, when they stand matched against virtue? For this, O English mother, have you trained your son in strength and soberness that he shall make his part strong in the British square! Against this, fierce fire rains and the demons of a hundred battles surge. Hasten, thou slow moving sun, to the west! Come quickly, O Blucher, with thy wallowing legions ere we perish! Fear not, O Soldier of Iron, the heart of thy boy is right, "and having done all, he shall yet stand."

O kingdom, girt about with seas, God hath so enwalled thee to be a breeding place of *men*!

These things speak with loud voice out of the pages of history, but in *thy* heart, O man, may have been and *may be now*, a fiercer battle than Waterloo!

Thou man, at peace with the world, hast thou no enemies? Spake he not well who said, "He that ruleth his spirit is better than he that taketh a city?" Man drags his cannon over the ruins of their making, and sits conqueror in the smoke of their destruction. *Better thou, if thou standest victor over thy tongue or thy thought. Better still if thou shalt have put shackles upon thy passions; and when these all are thy servants and the forces of thy soul stand ready at thy nod, God will ask nothing else of thee but to look up and come!*

This let me feel—that I am myself and no other, and yet that independent self shall stand a link in the chain of all earthly things. Unessential, perhaps, for others I may appear to be, but I owe it to myself and kind that wheresoever I am or in what cause acting, that I be sound and clean. Better to be a savage with nature's instincts of virtue than to be panoplied in purple with a turbid heart!

And what speaks history of the *future*?

We may look with calm eyes to the very end.

It is the working out of the law of the gods. The fittest shall survive. That which has been may be again; there may be groanings and travailings enough, let us not see the conflict with its pain and sorrow, but assuredly we may know the conclusion.

Eight virtuous souls under God's command may regenerate the world, if purged of life by his righteous wrath; and eight hundred may work out that end the more speedily; but, if happily a people shall be found, clean of heart, established in love of truth, then hark ye kingdoms of the world that are builded in pride and pollution: one without shall knock at thy gates; admit him thou must, he is the messenger of the Omnipotent: his message,—
"Thou hast been weighed in the balance and found wanting."

Pocatello, Idaho.

GUARD THE CHILDREN.

Parents should place a guard between their children and evil. Parents would not permit their children to go where there was smallpox, they should be equally careful to keep them away from immoral contagion.

We wanted to get the evil of liquor out of the way. We wanted to do away with the places where liquor was sold. But we did not succeed in getting laws to help us. We should be all the more on our guard, to shield and protect our young people from these evils. We had also hoped to have a law passed suppressing Sunday amusements, but we did not get it; but let us use our influence with our children to keep the Sabbath holy.

We want to make our homes so that our children may feel there is no better place. We believe that serving the Lord gives joy, and that we should be joyful on the Lord's day and keep it holy as he intended. Young people should be encouraged to enjoy themselves at home.—*President Anthon H. Lund, at the 79th Annual Conference of the Church.*

ST. PAUL'S COMPANIONS IN ROME.

BY COL. R. M. BRYCE-THOMAS.

VIII.—EPAPHRODITUS.

A companion for whom St. Paul seems to have had a special regard during his first Roman imprisonment, and one whom he designated as "My brother and companion in labor, and my fellow-soldier," was Epaphroditus; the name is a Greek one and means "beautiful." He was a Macedonian and a resident of Philippi, and is supposed to have been a much respected and leading presbyter or elder of the Christian church there. His object in visiting Rome was to bring a gift of money to the Apostle from the Philippians. St. Paul had on more than one previous occasion expressed both a desire to preach the gospel at all times free of charge, and also a determination not to be a burden upon his converts; but it was scarcely possible that while a prisoner at Rome, and always chained by the wrist to a soldier, he could have supported himself, as otherwise appears to have been his usual habit, by following his trade of tent making, and it is therefore supposed that he found himself compelled to accept such aid as was requisite for his present necessities. The privilege of helping the aged apostle was readily seized upon by the Philippian church, which had, on at least two former occasions, sent him assistance to meet his wants, namely, once some ten years previously when he was at Thessalonica, (Philip. 15: 15, 16) and once again at Corinth (II Cor. 11: 9).

Dr. Farrar tells us that it was customary throughout the empire to alleviate by friendly presents the hard lot of prisoners, and he has a footnote on the subject which states that Agrippa's friends had helped him with better fare and accomodation when he was imprisoned by Tiberius; also that according to Lucian

the Christians with warmth and openhandedness had diminished the hardships, and even shared, night after night, the confinement of Peregrinus. In like manner the Philippians, as soon as they became aware of the Apostle's condition, despatched a contribution by the hand of Epaphroditus, the receipt of which St. Paul readily acknowledged when he penned his epistle to them a little later on (Philip. 4: 10).

This messenger arrived, according to Dr. Farrar, about the fall of the year, and immediately flung himself heartily into the service of the gospel. Whether it was owing to the Roman climate which, in those days and even long afterward, was decidedly feverish and unhealthy at certain seasons on account of the neighboring swamps, or whether some outbreak of sickness occurred just about that time in Rome, or whether it was that Epaphroditus had in his zeal overworked himself, it is certain that he fell dangerously ill and was, as the Apostle wrote, "sick nigh unto death" (Philip. 2: 27). In this connection, a note made by Dr. Plumptre in the Appendix to his *Commentary on the Acts of the Apostles* is worth quoting in full, as it, perhaps, throws some light on the illness of this companion of the Apostle: "It is not without interest to note the fact that Rome was visited about this time by a violent epidemic of the tonsils. Nero was one of the sufferers; he lost his voice, and sacrifices were offered in the temples for his recovery (Philostr. *Life of Apollonius*, 4: 44). This illness of Epaphroditus must have been of considerable duration, for there seems to have been ample time for the news to be carried from Rome to Philippi by a messenger, and for the latter to return, bringing back with him tidings of the anxiety of the church there for their absent pastor (Philip. 2: 26). This anxiety, however, the Apostle was able to relieve in his usually unselfish way by sending Epaphroditus himself back to them, restored to health and strength, as the bearer of his letter, with which we are so familiar under the designation of the "Epistle of Paul to the Philippians."

In respect to this illness of Epaphroditus, the question which naturally arises, and which consequently has been so frequently asked, is, "If St. Paul possessed the miraculous gift of healing, why did he not make use of it for the benefit of his companion and

fellow-worker?" That the Apostle possessed this gift in a marked degree is undeniable, for we know that on many occasions he had already exercised it with striking results, and it therefore would appear to be the more unaccountable that in this particular case of his friend, on whose behalf he had suffered, as he himself informs us, so much sorrow and anxiety, he should have omitted to utilize it.

The general idea of modern teachers and of modern times seems to be that the gift of healing was abolished even in the early days of Christianity, because it had accomplished its mission which is supposed to have been to demonstrate the truth of the Christian religion by a special exhibition of God's power in connection with the then newly preached religion of Jesus Christ.

The time when the exercise of this gift was to cease, because its object had thus been accomplished, is nowhere suggested by those who hold that it did cease, but many different ideas have been put forward to account for St. Paul's having failed to exercise this gift in the case of Epaphroditus. Dr. Farrar, for instance, expresses the view that it was probably due to the fact that the apostles did not seem to consider themselves at liberty to exercise it, in their own immediate circle, or for any end of personal happiness. Again, at a very interesting lecture delivered a short time ago in one of the Protestant churches in Italy on the subject of Paul's Roman fellowships, the minister who spoke came to the conclusion that the power of performing the miracles of healing had ceased, because it was clearly intended that henceforth the acceptance of the gospel was not to stand on the ground of miraculous manifestations, but on the simple preaching of the word of God. Another view is put forth by Dr. Thomas Scott, in his commentary on the Epistle of Paul to the Philippians. He there infers, from the fact of no miraculous healing having taken place in the case of Epaphroditus, that the gift of performing miracles could be exercised only on particular occasions, of which those endowed with it had some previous intimation. And thus we find different men arriving at different conclusions as to why Paul did not heal his friend Epaphroditus. The general view, however, which seems to have permeated the churches of Christendom is

that the gift of healing was withdrawn, being of no further advantage to the spread of Christianity, even as far back as the days of the Apostle Paul.

That such a view as this should ever have been adopted, or that it should still prevail in the minds of men in these days, appears very strange when the matter is looked at in the light of scriptural doctrine, for, so far from finding therein any justification whatever for such an opinion, we have the explicit teachings of our Lord and his apostles to the effect that miracles are not to cease.

St. Peter, in the very first gospel sermon ever preached after our Lord's ascension, and at a time when the miraculous working of the Holy Spirit was publicly manifesting itself to the assembled multitudes, said, "Repent, and be baptized, every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost; for this promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts 2: 38, 39). Here we have a distinct assertion made by an inspired apostle, that all who would obey the principles of the gospel should receive the same miracle-working Spirit, not only those within the immediate hearing of his voice at the time, but also their children; all persons who were afar off, even as many as the Lord our God shall call. No limit of place or of time was assigned by the Apostle, so that it may in all reason be said that from that time on even to the end, this same wonderful Spirit would be given to all who believed and obeyed the gospel.

St. Paul, too, testified that when the Christian Church was first established, "God set in it, first, apostles, secondarily, prophets, thirdly, teachers, after that miracles, then gifts of healings," etc., etc., (I Cor. 12: 28) but he nowhere even suggested, much less said, that at any subsequent time any of these were to be withdrawn. Again he told these same Corinthian Christians that the manifestation of the Spirit was given to every man to profit withal, and he went on to detail these manifestations among which are to be found wisdom, knowledge, faith, working of miracles, prophecies, discerning of spirits, speaking in tongues, and so forth (I Cor. 12: 7-11). Here, too, there is no hint of any portion of

these gifts ever being abolished. James, too, told those Christians to whom he addressed his epistle, that if any among them were to fall sick, they were to call in the elders of the Church, who would pray over them, anointing them in the name of the Lord, and that the prayer of faith should save the sick, and the Lord would raise him up, etc. (James 5: 14, 15).

It is worth our while to note that nowhere does it say that a sick person who has thus been administered to, is to be always raised up to health and strength in a moment's time, the scripture wording being that the prayer of the elders anointing the sick person, providing it was a prayer of faith, should save him, and that the Lord would raise him up. St. Paul, of course, knew of this practice among the Christians of his time, and what can be more reasonable than to suppose that he administered to Epaphroditus in this way, and that the latter was eventually raised up by the Lord, in answer to the prayer of faith. An anointing with oil was doubtless accompanied by the laying on of the hands of the Apostle and the prayer of faith, for we know that Paul followed this practice of the imposition of hands, in the case of Publius when he healed him (Acts 28: 8). It may be urged that there is no record of St. Paul's having ever administered to Epaphroditus, but this fact does not weaken the inference that the Apostle followed the then usual course, for it cannot be supposed that every act that he performed is found to be recorded in his epistle, or even in the New Testament.

Turning to the teaching of our Lord himself on this subject, we find it in the gospel according to St. Mark. The parting injunction of Jesus to his disciples was to preach the gospel to every creature; and to this he added a promise that whosoever believed and was baptized should be saved, and that certain signs should follow believers, among which signs was the one that they should lay hands on the sick and they should recover (Mark 16: 15-18). Here again no limit was placed by our Lord on this promise, and to say, therefore, that this gift of healing was to be withdrawn shortly afterward is equivalent to stating that the whole of Christ's promise was to be withdrawn, or that therefore that portion of it which refers to the salvation of those who believe and are baptized was to become inoperative, just as the portion relating

to the gift of healing is supposed to have become inoperative. The matter is as broad as it is long, so that if the promise of healing is to be limited to the days when Jesus spoke and taught, so also must the promise of salvation be limited to the like period of time; but if the salvation then promised was to be universal and for all time, so also must the gift or power of healing have been intended for all time.

There is, therefore, absolutely no justification for the view that the gift of healing has been done away with, a view which would seem equivalent to disbelief in the gracious promise of our Lord. That the gift of healing is no longer possessed or enjoyed by nearly all, if not all, of the ministers and members of the various denominations in Christendom is patent to every one, but that is no justification whatever for the conclusion that the gift has been withdrawn. The fact that men have ceased to believe in any such gift in these days, must of itself preclude at once the possession or successful exercise of it by them. Faith is the very essence of this and of any other miraculous gift of the Holy Spirit, and without faith no one can reasonably hope or expect to receive or exercise it. That the gift of healing is now upon the earth just as it was in the early days of Christianity is a fact well known to the Latter-day Saints, and it is by no means an uncommon thing to hear testimonies borne to this fact by honest Christian men and women, who are able to speak of these things from their own personal knowledge of them, and whose hearts and tongues are at the same time full of thanksgiving to their Heavenly Father, for the continuation of these same miraculous signs to his children upon the earth in this day in which we live.

There are certain critics who think that Epaphroditus was the same individual as the Epaphras mentioned by St. Paul in his epistle to the Colossians, but according to Dr. Kitto this is unlikely, as he records that Epaphras was probably in prison at the time when Epaphroditus conveyed to the Philippians the Apostle's epistle to them. As tradition speaks of Epaphroditus as the first bishop of Philippi and of Epaphras as first bishop of Colosse, it is probable that they were two distinct individuals.

Pas de Calais, France.

[TO BE CONTINUED.]

TRAINING OF CHILDREN.

BY GEO. D. KIRBY.

Train up a child in the way he should go, and when he is old he will not depart from it.—Proverbs 22: 6.

My duty is to explain some of the things parents should teach their children, and how it should be done. I must confess to a certain degree of weakness in treating this subject; for, while I take a father's interest in my children, my time is so fully occupied in the daytime earning a livelihood, and my evenings either in studying lessons for some of the organizations of the Church, or in attending meetings of the same, that the training of our dear ones has devolved upon their mother, to a very great extent. I will say, however, that I believe children should be taught to ask a blessing on the food. This instils into their little hearts a knowledge that a supreme Power is responsible for our possession of it, and that it is always polite to return thanks for a gift. When my children were infants, my work was such that at noon I could remain at home considerably more than the customary hour, and I always ate with my baby on my knee; and as I blessed the food, it was perfectly natural to clasp the little hands in mine, and by the time the child could lisp words at all, it could ask a blessing.

In the matter of prayer, my children have all been taught never to go to bed until they have said their prayers, which consists of the Lord's prayer. When I'm at home at bed time, however, we engage in family prayer, in which we all take turns at leading, and I am trying to teach them to pray extemporaneously, but the fact that they *pray* is the important step in their education.

Children should be taught reverence for God and humanity,

respect for law, human and divine, scrupulous honesty, fairness and fidelity. They should be taught civics, that they may be prepared for the duties of citizenship. They should be taught some form of handiwork, the use of tools for the boys, and the needle and domestic work for the girls, so that they can get a living by their hands when need be.

The matter of *how* to teach the children is largely a matter of environment, of conditions; and what would appeal to my children would perhaps have no effect upon others, but it is safe to teach every child to pray, not only with the lips, but by all means from the heart. Teach him faith in the Lord Jesus Christ, and how much we are dependent upon his mercy, for our every blessing, and when that love and veneration is thoroughly instilled in the hearts, the task you have set yourself, to make your children kind, loving and obedient, is accomplished. No better or more successful way to do this can be found than by *example*. Instead of sending our children to bed with the mere injunction, "Don't forget your prayers," let us, when it is time to retire, call our family together, and join with them in returning thanks to our Heavenly Father for his watchful care during the day, and entreat a continuation of the same during the night.

These are my views, and while they may not be suitable for all natures, I feel that they, at least, have the merit of being as simple a means to the desired end as can be advanced.

Sugar City, Idaho.

HOW TO RISE.

The way for a young man to rise is to improve himself every way he can, never suspecting that anybody wishes to hinder him. . . . Suspicion and jealousy never did help any man in any situation. There may sometimes be ungenerous attempts to keep a young man down: and they will succeed, too, if he allows his mind to be diverted from its true channel to brood over the attempted injury. Cast about and see if this feeling has not injured every person you have ever known to fall into it.—ABRAHAM LINCOLN.

A PHENOMENON IN OLD MEXICO.

BY CHARLES E. MCCLELLAN, INSTRUCTOR IN ENGLISH IN THE JUAREZ
STAKE ACADEMY.

To him who in the love of nature holds communion with her visible forms, she speaks a various language.—BRYANT.

Not only does she speak in various languages, as the poet says, but she also manifests moods as humorsome as a child's. Her freaks are past conjecture. Sometimes her pranks are played by boisterous, wicked winds: sometimes it is the vivid flash of lightning that reveals her temper, which mocks at terror and death. Again the carrying out of her caprices is entrusted to that ingenuous destroyer the Storm King. It was the sport of the latter that recently interested me.

Imagine yourself, at the close of the rainy season, on the summit of one of the jagged peaks in the roughest part of the Sierra Madre Mountains. A thunderstorm is imminent, and you dismount, pass your arm through the reins of your horse's bridle, and seek the friendly shelter of a branching evergreen.

The whole heaven is black with threatening clouds, that seem blackest and lowest just above your head. Jagged lightning, crashing thunderbolts, and deep rolling thunder, shake earth and air, and deepen the feeling of awe which has crept over you in this awful, majestic solitude. Your knees tremble beneath you, and you lean against your faithful horse for support.

As a few scattering drops strike warningly near you, an apprehensive glance upward discovers a strange commotion in the already restless clouds. They are no longer merely drifting toward each other, but have met in a fierce aerial maelstrom. Like gigantic monsters braving each other, they circle round and round,

ever and anon darting out piercing shafts of lightning, followed by resounding roars of thunder.

In silent awe you stare at the warring elements. Suddenly a lighter patch of clouds pendant below the heavier mass begins to turn with a rapid whirling motion that spins it out to a point, like an elongated funnel: point downward it shoots toward the earth, drawing into its vortex the huge cloud which seems trying all at once to empty itself upon the earth through this strange channel.



[Photo by George Albert Smith]

THE NEW BRIDGE OVER THE PIEDRAS VERDES RIVER, IN COLONIA
JUAREZ, MEXICO.

The River passes through the city which is built in the narrow valley on both of its banks. The bridge, opened December 4, 1907, was built by the colony at a cost of \$10,000, and is a great convenience to the people who, before its erection, were frequently greatly annoyed by the sudden and often tremendous floods that commonly sweep down the river after rain storms.

And now this gyrating monster has struck the mountain top,—a huge black pillar from earth to heaven, not straight, but bending as if the strain it bore were breaking it, almost; not steady, but shifting and writhing as if from intense pain. Breathless you gaze at the sight, so terrible, yet so fascinating.

And now you are aware of a tumultuous noise—a combination of roaring winds and rushing waters; of grinding boulders and creaking trees.

As you listen and gaze, this gigantic water spout, which for just a moment has been boring viciously at the mountain side, lifts itself in air and dances off across the canyon, with a movement so rapid and irregular as to defy all description. Now it strikes the opposite hillside, tears at it for a moment, then springs again into the air. But this time for not more than a hundred feet, when it plunges downward again and works havoc with trees, rocks and earth. Everything yields to its force. Huge trees are twisted and uprooted as if they were dwarf bushes. From spot to spot the demon water spout bounds; now its leaps carry it a quarter of a mile, and again it covers but fifty feet. And now you start with terror as the mad thing suddenly changes its course and rushes toward you. In a moment it will be upon you and—but while you gaze fearfully about for some possible protection, it veers again and strikes the hillside not more than two hundred yards away. Your apprehension for its next move, the roar of the thunder, and the near intermittent play of lightning almost completely unnerve you.

Through the falling rain you dimly see a black whirling torrent pouring from the cloud, and a rushing, muddy one leaping into the gorge below.

Another leap and the erratic water spout shoots high in air, rolls above the mountain top and descends on the other side to renew its work of havoc there.

For another thirty minutes it bounds like a crazy thing from place to place, but always in a zig-zag fashion. Now it turns back and threatens to destroy you, but tacks again and you are safe. Near half a hundred times it leaves plainly its foot-prints upon the mountain side, and all within a radius of two miles square. Tired of its sport, the thing grows smaller and weaker, and at last retreats to regions of upper air.

Although the clouds are now lighter overhead, the rain is still falling gently, and the roar of waters is distinctly heard in the canyons below. The roll of thunder is gentler now and the storm fiend has grown calmer.

Breathing a prayer of gratitude, you mount your horse and ride slowly toward the nearest spot where the water spout had struck. When you reach the place the awe that had filled you is

increased rather than diminished. The terrific force that had been expended, and the amount of water that had fallen, were almost inconceivable. A hole twenty or thirty feet across had been bored into the earth to a depth of ten or twelve feet. Pine and oak trees had been uprooted and borne away as if they had been but straws. Boulders and blocks of stone weighing many tons had been quarried from the mountain side and tumbled far below. Twelve inches above the huge depression which was almost round, the grass and leaves were as undisturbed as if only a spring shower had fallen upon them. But the lower side showed signs of terrible havoc wrought by the fierce torrent. At each place you visited, it was practically the same.

On the lower side, deep gullies had been cut, huge trees had been not only torn up, but had actually been broken in two as if they had been splinters.

Ravines had been swept as free from the thick oak brush that an hour before had lined the banks, as you can imagine, not a single bush remaining. And, incredible as it may seem on a hillside sloping at an angle of perhaps thirty-five degrees, the torrent had rushed down in such volumes as to fill the ravine to a depth



[Photo by George Albert Smith]

THE JUAREZ BRIDGE, MEXICO.

Anthony W. Ivins, and Mexican officials of Casas Grandes,
on the day of opening, Dec. 4, 1907.

of at least eighteen feet. Even farther down where the force of the stream had lessened sufficiently to allow the large pine trees to remain standing, the mud upon them showed clearly that they had stood in water from twelve to fifteen feet deep.

These results the writer actually saw and wondered at. The description of how it was brought about, is as it appealed to his imagination while viewing the scene, after having before witnessed a water spout of smaller dimensions.

Col. Juarez, Mexico.



In the Wasatch Mountains—Devil's Gate Bridge, Weber Canyon, on the U. P. Ry.

This grand structure, with huge beams of riveted steel resting side by side, spanning the deep, wide chasm, laughs at the hurricane's fiercest blast, and the baffled roar of the torrent. So firmly is it reared to endure,—a giant in strength forevermore!

O my soul, learn this hour a lesson from the bridge. Cease building unto thee unsubstantial structures that on the morrow will crumble and decay. Let your life's edifice be founded on the rock of virtue, that it may withstand the cold world's withering blasts, and be so firmly established upon the Rock that it shall endure forever.—CLAUDE E. STUART, Uintah, Utah.

SELF-CONTROL.*

BY WILLIAM GEORGE JORDAN.

XII.—THE POWER OF PERSONAL INFLUENCE.

The only responsibility that a man cannot evade in this life is the one he thinks of least,—his personal influence. Man's conscious influence, when he is on dress-parade, when he is posing to impress those around him—is woefully small. But his unconscious influence, the silent, subtle radiation of his personality, the effect of his words and acts, the trifles he never considers,—is tremendous. Every moment of life he is changing to a degree the life of the whole world. Every man has an atmosphere which is affecting every other. So silent and unconsciously is this influence working that man may forget that it exists.

All the forces of Nature,—heat, light, electricity and gravitation—are silent and invisible. We never *see* them; we only know that they exist by seeing the effects they produce. In all Nature the wonders of the “seen” are dwarfed into insignificance when compared with the majesty and glory of the “unseen.” The great sun itself does not supply enough heat and light to sustain animal and vegetable life on the earth. We are dependent for nearly half of our light and heat upon the stars, and the greater part of the supply of this life-giving energy comes from *invisible* stars, millions of miles from the earth. In a thousand ways Nature constantly seeks to lead men to a keener and deeper realization of the power and the wonder of the invisible.

Into the hands of every individual is given a marvelous power

* From *Self-Control; its Kingship and Majesty*. Copyright 1889 and 1905 by Fleming H. Revell Company.

for good or for evil,—the silent, unconscious, unseen influence of his life. This is simply the constant radiation of what a man really is, not what he pretends to be. Every man, by his mere living is radiating sympathy or sorrow, or morbidness or cynicism, or happiness or hope, or any of a hundred other qualities. Life is a state of constant radiation and absorption; to exist is to radiate; to exist is to be the recipient of radiations.

There are men and women whose presence seems to radiate sunshine, cheer and optimism. You feel calmed and rested and restored in a moment to a new and stronger faith in humanity. There are others who focus in an instant all your latent distrust, morbidness and rebellion against life. Without knowing why, you chafe and fret in their presence. You lose your bearings on life and its problems. Your moral compass is disturbed and unsatisfactory. It is made untrue in an instant, as the magnetic needle of a ship is deflected when it passes near great mountains of iron ore.

There are men who float down the stream of life like icebergs;—cold, reserved, unapproachable and self-contained. In their presence you involuntarily draw your wraps closer around you, as you wonder who left the door open. These refrigerated human beings have a most depressing influence on all those who fall under the spell of their radiated chilliness. But there are other natures, warm, helpful, genial, who are like the Gulf Stream following their own course, flowing undaunted and undismayed in the ocean of colder waters. Their presence brings warmth, and life and the glow of sunshine, the joyous stimulating breath of spring.

There are men who are like malarious swamps—poisonous, depressing and weakening by their very presence. They make heavy, oppressive and gloomy the atmosphere of their own homes; the sound of the children's play is stilled, the ripples of laughter are frozen by their presence. They go through life as if each day were a new big funeral, and they were always chief mourners. There are other men who seem like the ocean; they are constantly bracing, stimulating, giving new draughts of tonic life and strength by their very presence.

There are men who are insincere in heart, and that insincerity

is radiated by their presence. They have a wondrous interest in your welfare,—when they need you. They put on a “property” smile so suddenly, when it serves their purpose, that it seems the smile must be connected with some electric button concealed in their clothes. Their voice has a simulated cordiality that long training may have made almost natural. But they never play their part absolutely true, the mask *will* slip down sometimes, their cleverness cannot teach their eyes the look of sterling honesty, they may deceive some people, but they cannot deceive all. There is a subtle power of revelation which makes us say: “Well, I cannot explain how it is, but I know that man is not honest.”

Man cannot escape for one moment from this radiation of his character, this constantly weakening or strengthening of others. He cannot evade the responsibility by saying it is an unconscious influence. He can *select* the qualities that he will permit to be radiated. He can cultivate sweetness, calmness, trust, generosity, truth, justice, loyalty, nobility,—make them vitally active in his character,—and by these qualities he will constantly affect the world.

Discouragement often comes to honest souls trying to live the best they can, in the thought that they are doing so little good in the world. Trifles unnoted by us may be links in the chain of some great purpose. In 1797, William Godwin wrote *The Enquirer*, a collection of revolutionary essays on morals and politics. This book influenced Thomas Malthus to write his *Essay on Population*, published in 1798. Malthus’s book suggested to Charles Darwin a point of view upon which he devoted many years of his life, resulting, in 1859, in the publication of the *Origin of Species*,—the most influential book of the nineteenth century, a book that has revolutionized all science. These were but three links of influence extending over sixty years. It might be possible to trace this genealogy of influence back from Godwin, through generation and generation, to the word or act of some shepherd in early Britain, watching his flock upon the hills, living his quiet life, and dying with the thought that he had done nothing to help the world.

Men and women have duties to others,—and duties to themselves. In justice to ourselves we should refuse to live in an atmosphere that keeps us from living our best. If the fault be in

us, we should master it. If it be the personal influence of others that, like a noxious vapor, kills our best impulses, we should remove from that influence,—if we can *possibly* move without forsaking duties. If it be wrong to move, then we should take strong doses of moral quinine to counteract the malaria of influence. It is not what those around us *do* for us that counts,—it is what they *are* to us. We carry our house plants from one window to another to give them the proper heat, light, air and moisture. Should we not be at least as careful of ourselves?

To make our influence felt we must live our faith, we must practice what we believe. A magnet does not attract iron, as iron. It must first convert the iron into another magnet before it can attract it. It is useless for a parent to try to teach gentleness to her children when she herself is cross and irritable. The child who is told to be truthful and who hears a parent lie cleverly to escape some little social unpleasantness is not going to cling very zealously to truth. The parent's words say "don't lie," the influence of the parent's life, says "do lie."

No man can ever isolate himself to evade this constant power of influence, as no single corpuscle can rebel and escape from the general course of the blood. No individual is so insignificant as to be without influence. The changes in our varying moods are all recorded in the delicate barometers of the lives of others. We should ever let our influence filter through human love and sympathy. We should not be merely an influence—we should be an inspiration. By our very presence we should be a tower of strength to the hungering human souls around us.

[TO BE CONTINUED]

NO USE TO GRUMBLE.

"It hain't no use to grumble and complain;
 It's just as cheap and easy to rejoice;
 When God sorts out the weather and sends rain,
 W'y rain's my choice."—*Selected.*

HERBERT MELBOURNE.

BY EDWIN F. PARRY.

VII.

Ever since his arrival in the mission field, Herbert had kept up a regular correspondence with Alice Williams; and from the tone of her letters he had no difficulty in judging of her frame of mind. Being assured from time to time that her devotion was constant and unwavering, he was ever contented and happy. The encouraging news from home, both from Alice and his mother, gave him consolation and incentive to activity.

When his missionary companion, Elder Davis, was released to return home, Herbert insisted that he should call upon his mother and Alice when he reached Salt Lake City. For this purpose he gave his companion letters of introduction, and informed the folks of his coming. In a jocular manner he wrote Alice requesting that she treat his friend kindly, but not to fall in love with him, even if he was more handsome than her "old lover."

Elder Davis readily consented to make the calls. He assured Herbert it would be a pleasure to do so, and be no inconvenience, for his home was near the city.

Now, Herbert Melbourne for some cause failed to place any limit upon the number of visits his companion should make at the home of Miss Alice. The truth was, he never thought it would be necessary to give the Elder any definite instructions about such a matter. The young man's own good judgment would decide that, of course. But Elder Davis' judgment, good or otherwise, led him very frequently to the Williams home. His first reception was so pleasant that he was persuaded to "call again"—and again.

The next letter Herbert received from Alice told of the charming personality of his friend, Elder Davis—how entertaining

he was, and how handsome; how she enjoyed his company, and how generous he was in making calls, etc. Her whole letter was filled with gushing expressions about the returned missionary; at least, so it seemed to Herbert when he read it, and it had a disquieting effect upon his mind. Then he set to surmising. What could it mean, he wondered. Was there danger of Alice rejecting him for his friend and former companion? Davis was a fine fellow; there was no denying that. They had been companion-missionaries for twelve months, and during that time Herbert had opportunity to observe his conduct most closely and learn his true character. There is no better way to get acquainted with a person than by living and laboring with him, as companion-missionaries do. Herbert knew of Elder Davis' real worth. He had found him to be a man of honor, and the two were the closest of friends. Could it be possible that such a friend would take advantage of his absence and seek to win away from him the affections of Alice? Elder Davis knew of their engagement, for Herbert had confided to him his love affairs. He knew of Herbert's great love for the young lady. Knowing all this, could he be so mean as to attempt to break the bond of love between the two?

Such were some of the thoughts and questions that arose in Herbert's mind as he sat alone in his room. He told himself over and over that his fears were entirely groundless; still he was not quite satisfied. Such things might happen. Some people believe in the adage, "All is fair in love and war." He was not sure as to how his friend Davis regarded that proverb.

By some misfortune, the next letter written by Alice was delayed, and this circumstance added strength to his suspicions; for when it failed to reach him at the time he expected its arrival, Herbert feared it might be that she had ceased writing, and had transferred her affections to his friend, Elder Davis. But there was no way of immediately determining this question; all he could do was to patiently wait for further news from home.

In his visits from door to door Herbert frequently had discussions on religion with the people who would give him opportunity to explain his principles. Sometimes attempts were made to draw him into debate while holding out-door meetings; but he

avoided such controversies as far as possible. Sometimes he met ministers of other denominations with whom he endeavored to obtain a friendly conversation, but to his surprise, such men usually refused to talk with him after learning who he was, unless it was to fling at him all sorts of abuse, and to charge him and his people with every crime they could name.

One day Herbert happened to call upon a minister who was rational enough to listen to his message for a few minutes, and then, in a kindly manner, undertook to labor with the missionary to "disabuse his mind of the fatal delusion he was laboring under." The discussion between the two was in part as follows:

"My dear young friend," began the minister, "let me gently warn you against bearing false witness to the people, by telling them that angels have appeared in this age and revealed a new Bible to Joseph Smith. As a man of experience, and having made religion a life study, I trust you will be patient in listening to me while I point out to you some of the errors of 'Mormonism.' I have investigated your claims from the standpoint of a theologian—a scriptural student—and I believe I can convince you of your mistake."

"If I am in error, I am willing to be set right," said the young missionary meekly.

"All well and good, my dear friend, I can ask no more," continued the divine. "Now, to begin with, let me show to you that the Holy Bible is all sufficient for our salvation. There is but this one sacred Book of Truth. You remember the Savior gave the admonition to 'search the Scriptures;' and St. Paul wrote to Timothy saying that the Holy Scriptures, which he had known from his childhood, were able to make him 'wise unto salvation through faith which is in Christ Jesus.'"

"But let me ask, what scriptures are referred to in the passage you quote?" interrupted the young elder.

"Christ and St. Paul certainly meant the Jewish scriptures—the Bible," explained the minister.

"Very well, then," said Elder Melbourne, "according to your interpretation of these passages, the Old Testament is all the scripture necessary to be accepted?"

"I beg pardon, my young friend," explained the minister,

"my contention is that the Old and the New Testaments—the complete Bible as we have it, is the whole canon of sacred scripture. These writings contain the complete word of God, and are fully able to make us 'wise unto salvation.'"

"But the scriptural passages you call attention to have reference to the Old Testament only, for you must remember that the New Testament scriptures were not written and compiled at the time Paul wrote to Timothy, and how could he have known them 'from a child,' when they were not in existence!"

"Ah, young man, let me enlighten you a little further upon this matter. The New Testament is an essential counterpart of the Old: the predictions of the Old are fulfilled in the New—the one is a prophecy and promise of the coming of Messiah, the other the history of his ministry, the two making one complete record of God's will concerning mankind. Hence, we are justified in believing that the references I have given include the New as well as the Old Testament."

"If then, as you say, the New Testament is a record of the fulfilment of the Old Testament prophecies, and is a necessary counterpart of it, must we not expect additional scriptures, testifying to the fulfilment of the New Testament prophecies, for you must understand that the New Testament contains prophecies of what is to take place in the latter days."

"O no, no! We must not expect more scriptures. There can be no other Bible—nothing added to the divine Book. Do you not know what the beloved Apostle John says at the very close of his book of Revelation? He gives a solemn warning that no man is to add to nor take from the words of that book; and yet your people, the 'Mormons' have had the presumption to disregard the warning and add other words to the Scriptures of divine truth!"

"I fear that you misinterpret the words of St. John, and are misinformed as to our people adding to the divine Scriptures, my friend. St. John warns men not to add to nor take away from the words of the book of his prophecy—that is the book of Revelation which he had written. He did not intend it to apply to the Bible as a whole, for the latter was not compiled when St. John wrote his book. Yet I am as willing as you are to accept the meaning you place upon the passage. I and my people believe that no man

has a right to add to or take from the words of the Bible; but we must not say that God has no right to add new revelations to his word. The additional scriptures accepted by the Latter-day Saints are revelations from God, not from man."

"You must remember that the Bible says that there shall be no more prophets, and hence no more revelations. This one sacred volume is all sufficient for our salvation," urged his reverence.

"Will you kindly refer me to the passage where this statement is made?" asked Herbert.

"Certainly: First Corinthians, thirteenth chapter and eighth verse, which reads, 'Whether there be prophecies, they shall fail; whether there be tongues, they shall cease,' etc., showing that prophecies and miracles are to be had no more"—

"But please read a little further," insisted Herbert, "and you will find when such a condition shall exist—'when that which is perfect is come.' We haven't reached perfection yet, so there is still need for prophecies and tongues and all the gifts of the gospel."

The minister, not desiring to continue the argument further, sought to change the subject slightly by this remark: "Your people claim that the Book of Mormon is a divine revelation, and yet it does not reveal anything that we have not in the Bible. The Bible contains all the truths that it has, and many more."

"Your objection to the Book of Mormon is different from that of one objector whose statement I have read. Instead of saying that the Book of Mormon contained no new revelation, he objected to it on the ground that it contained too many revelations—that it answered all the theological questions that were before the religious world at the time it came forth. Because it did this, he charged that Joseph Smith, knowing the questions that were agitating the minds of religious men of his days, undertook to answer them in his own way and claim that his writings were a translation of an ancient record. But there is at least one revelation in the Book of Mormon which you will not find in your Bible; and it is in the form of a prophecy which has been fulfilled many times over. Its truth has been verified in our presence here today—this very hour. Let me read to you this prediction from the Book of Mormon: 'Because my words shall hiss forth, many of the Gentiles

shall say, A Bible! A Bible! We have got a Bible, and there cannot be any more Bible!" In substance you have made this same declaration, and thereby helped to fulfil the prophecies of that book."

The reverend gentleman admitted that he was not posted on the "Mormon Bible," and therefore did not wish to discuss its contents. He did not consider them worthy of any attention. The Bible, he maintained, was a sufficient guide to salvation.

"The mistake you 'Mormons' make," he continued, "is in placing an erroneous and unwarranted construction upon the scriptures. You are too materialistic. As an illustration. Your doctrine teaches that God possesses a material body, and that mankind will be resurrected with material bodies. In all kindness I ask you to be patient in listening to me while I set you right on these and other important matters. God is a spirit, and the term spirit means a person without a material body. The Scripture states that heaven is a spiritual place, where flesh and blood cannot enter. Remember what the Bible says: 'Flesh and blood cannot inherit the kingdom of God.'"

"Let me see if I understand you right," interposed Elder Melbourne. "Do you say God is without a body, and that in the resurrection mankind will be without bodies, because the Scriptures say 'flesh and blood cannot enter into the kingdom of God!'"

"Yes, that is my meaning."

"Then you believe that Jesus Christ is not in heaven—that he cannot enter there."

"Oh, no, no; he is the author of our salvation!"

"But after the resurrection he appeared to his disciples and convinced them that he possessed a body of flesh and bones, for he told them to handle him and see, for says he, 'a spirit hath not flesh and bones as ye see me have.' I am willing to believe that 'flesh and blood cannot inherit the kingdom of God,' but 'flesh and bones' can, for Jesus was resurrected with the same body of flesh and bones as he possessed in his earthly life—"

"Kindly wait until I am through stating my objections, if you please. Your people teach that man existed in the spirit before he came upon the earth in the flesh. The Bible tells us that man was created by God himself, on this earth, his body before his

soul. Let me read from Genesis: 'God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul.' Note that both body and soul were created on this earth, and the body first; and that it was after the breath was breathed into the body that the man became a living soul."

"But read the preceding verses of Genesis, and you will learn that God's creations, including man, existed before the earth was prepared for the abode of man. This is what is said: 'These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens, and every plant of the field before it was in the earth, and every herb of the field before it grew: for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground.' The creation of man described in the passage you quote refers to his earthly origin. His spirit existed before, as can be proved from the scriptures. The Lord told Jeremiah that he knew him and ordained him a prophet before he was born; and he asked Job where he was when the Lord laid the foundations of the earth. If Job did not exist at that time, why should the Lord ask him such a meaningless question? Paul wrote to the Ephesians that God had 'chosen us in him [Christ] before the foundation of the world.'"

"Well," said the minister, "we may differ in our interpretation of the Scriptures on these matters. They are not essential to salvation, however, and I do not wish to contend with you about them. What I desire is to show you wherein you are misled as to the teachings of the scriptures, more especially concerning the principles considered essential to salvation. Your people teach that baptism is essential to salvation, and that it is for the remission of sins. If baptism is for the remission of sins, then a man ought to be baptized every time he sins, and that would be every day. You can see how impracticable that would be!" and the minister laughed at the absurdity of such a doctrine.

"Jesus died for the sins of the world, did he not?" asked Herbert.

"Certainly, and that is the very reason why baptism is not necessary."

"Then, if his death was for the sins of man, according to your

logic, Christ should die every time man sins, and that would be every day, and a thousand times a day!"

"Ah, there you go again! As I before stated, you are too matter-of-fact in your ideas of religion—to materialistic. * * * Changing the subject, there is one thing I cannot understand about your teachings, and that is how you justify the practice of polygamy, when the Bible condemns it.

Herbert fully expected he would bring up some such question, and wondered why he did not do so before. After explaining that his Church did not advocate polygamy now, he asked what part of the Bible condemned polygamy.

The minister replied, "St. Paul, in writing to Timothy says that a bishop must be blameless, and the husband of only one wife."

"I trust you will pardon me," replied Herbert, "the passage does not read as you have quoted it—"

"Perhaps not in your Bible," retorted the divine. "But it so reads in my Bible."

"Then let us read it in your Bible," suggested Herbert; and taking up the minister's Bible from the table he read from First Timothy, third chapter and second verse: "A bishop, then, must be blameless, the husband of one wife."

"That's it, just as I stated it," said the reverend gentleman.

"But you added the word 'only'—'only one wife', you read it."

"Well, what else can it mean but that he shall have only one wife?"

"It may mean that he shall have at least one wife—that he shall be a married man."

The divine was inclined to take the young missionary's repartee good naturedly, so he smiled at this answer to his question, and then remarked, "It is said there are more ways than one to kill a pig, and there appear to be more ways than one of interpreting the scriptures. You 'Mormons' certainly have an original method of applying them."

Salt Lake City, Utah.

[TO BE CONTINUED.]

GROWTH OF THE CHURCH.

VALUABLE AND INTERESTING HISTORICAL AND STATISTICAL INFORMATION.

BY JOSEPH F. SMITH, JR., ASSISTANT CHURCH HISTORIAN.

[Readers of the ERA, the world over, will be gratified in perusing this intensely interesting paper on the growth and development of the Church of Jesus Christ of Latter-day Saints, during the past seventy-nine years of its existence. The historical information contained therein is not always of easy access to some students of Church history, and therefore will be welcomed by them in these pages which are so readily consulted.—EDITORS.]

The Church of Jesus Christ of Latter-day Saints was organized Tuesday, April 6, 1830, at the home of Father Peter Whitmer, at Fayette, Seneca county, N. Y., with six members. These six members who had been baptized previous to the organization of the Church were all again baptized on the day of the organization. They are: Joseph Smith, Jr., Oliver Cowdery, Hyrum Smith, Peter Whitmer, Jr., Samuel H. Smith, and David Whitmer. All of these died in the Church, excepting David Whitmer.

At this time Joseph Smith, Jr., and Oliver Cowdery were sustained as the *first* and *second* elders of the Church. A revelation was given to the prophet on this day, in which the Church just organized was commanded to keep a record in which Joseph Smith, Jr., was to be called a seer, translator, prophet and apostle of Jesus Christ and elder of the Church.

On the 9th day of June, 1830, the first conference of the Church was held at Fayette, N. Y., and the following officers were present:

Joseph Smith, Jr., Oliver Cowdery, David Whitmer, Peter Whitmer and Ziba Peterson, each of whom held the office of elder in the Church. At this conference Samuel H. Smith was ordained an elder,—Joseph Smith, senior, and Hyrum Smith were ordained priests. Martin Harris was also ordained a priest, and Hyrum

Page and Christian Whitmer, teachers. At the close of this conference there were in the Church *seven* ordained elders—including Joseph Smith and Oliver Cowdery—*three* priests and *two* teachers. The total membership of the Church was twenty-seven.

Oliver Cowdery was appointed to keep the Church record and conference minutes until the next conference to be held in September.

The second conference of the Church was held September 26, 1830. On that date the Church had the following officers: *eight* elders (Thomas B. Marsh having been ordained an elder); *four* priests (Newel Knight having been ordained a priest); and *two* teachers. Eight holding the Melchizedek Priesthood and six the Aaronic,—fourteen in all, so far as we know, who had been ordained to the priesthood.

David Whitmer was appointed to keep the Church record and conference minutes, until the next conference. The membership at the close of the conference was sixty-two.

The third conference was held at Seneca, January 2, 1831, but no minutes were kept.

At the fourth conference, held at Kirtland, June, 1831, the first high priests in this dispensation were ordained. There were twenty-three in all, among them being the Prophet Joseph Smith, who was ordained a high priest under the hands of Lyman Wight, he (Lyman Wight) having first been ordained to that office by the prophet. Owing to his absence, Oliver Cowdery was not ordained a high priest at this conference, but was ordained by Sidney Rigdon, August 28, following.

At this conference Edward Partridge was also ordained a high priest, he had previously been called to the bishopric, and on this date chose as counselors—or assistants as they were then called—John Corrill and Isaac Morley. This was the first bishopric in the Church.

From this time forth the Church grew rapidly in power and strength, notwithstanding the many trials, apostacies and hardships through which it was forced to pass.

March 18, 1833, the first presidency of the Church was organized, with Joseph Smith, president; Sidney Rigdon and Frederick G. Williams, counselors. Prior to this, the prophet was sus-

tained and ordained president of the high priesthood, at a conference held at Amherst, Ohio, January 25, 1832.

Joseph Smith, Sen., was called and ordained by his son Joseph as presiding patriarch, December 18, 1833. In this ordination he was also called a president of the high priesthood. Oliver Cowdery was also associated with the first presidency.

The first apostles and seventies in this dispensation were ordained at Kirtland, Ohio, in February, 1835, after the return of Zion's Camp, from the members of that camp. The apostles were by revelation chosen and ordained by the witnesses to the Book of Mormon, February 14, 1835, and the first of the seventies were ordained fourteen days later. Two quorums of seventies were ordained at this time. There are now in the Church one hundred and fifty-two quorums of seventy.

The priesthood of the Church on the 6th day of April, 1830, was composed of two humble elders. Today, April 6, 1909, there are forty-one thousand seven hundred and fifty-five holding the Melchizedek Priesthood, and thirty-four thousand nine hundred and thirty-seven who hold the Aaronic priesthood in the Church.

From a humble beginning the Church has grown in membership from six, in 1830, to four hundred and fifty thousand at the close of the year 1908, during which year fourteen thousand eight hundred persons were baptized into the Church, over five thousand of whom were in the missions.

There were nineteen hundred missionaries in the field at the close of the year 1908; of this number seventy-six were women.

There are fifty-seven thousand three hundred and ninety-six families in the Church, and there were four thousand seven hundred and two marriages of Church members last year. There were eleven thousand nine hundred and eighty-two births, and twelve thousand eight hundred and ninety children blessed in the stakes of Zion. The deaths were three thousand three hundred and fifty.

There are now sixty stakes in Zion, with six hundred and seventy-one wards; and twenty-one missions in the various countries of the world.

The first foreign mission was the British, which was opened in Lancashire, England, by Elders Heber C. Kimball, Orson Hyde,

Willard, Richards, Joseph Fielding, John Goodson, Isaac Russel and John Snider, in 1837. From here the work spread to Ireland, Scotland, Wales and the various counties of England; also to Australia, South America, and East India.

Joseph Ball was set apart in 1842 to South America; ten years later, Parley P. Pratt and Rufus Allen visited Chili, but met with little success.

The gospel was taken to Jamaica, in 1842, by Henry Sagers. That same year Orson Hyde went to Jerusalem and dedicated the land of Palestine to the return of the Jews. While on this mission he did some work in Germany.

In 1843, Addison Pratt, Noah Rogers, Benjamin F. Grouard and Knowlton F. Hanks were set apart to visit the Islands of the Pacific. Elder Hanks died November 3, following, and was buried at sea. The others labored in the Society Islands and were quite successful.

Elder William Howell was the first missionary to France. He went from England in 1848, and organized a branch. In 1850 Elder John Taylor and others went to France and labored there.

That same year (1850) Erastus Snow and Peter O. Hansen arrived in Denmark, John E. Forsgren, in Sweden, Lorenzo Snow and Joseph Toronto, in Italy, and later that same year Thomas H. B. Stenhouse opened the door in Switzerland, and Elder George Q. Cannon and others, in the Hawaiian Islands.

Elder Joseph Richards was the first to successfully carry the gospel to India, where he organized a branch, June 22, 1851. William Donaldson, of the British Army, was the first elder to visit that land, but his labors were without apparent success.

In 1852 missionaries were called to India, China, Siam, Cape of Good Hope, (Africa), Prussia, Gibraltar, the West Indies and Norway. Elders went to New Zealand in 1854, and to Mexico in 1877.

Since that time the gospel has been preached in most of Europe, parts of Asia, South America, the Islands of the Sea, where many of the descendants of the Nephite race reside; and in Japan, which land was dedicated by Heber J. Grant, September 1, 1901.

In 1903, President Francis M. Lyman also dedicated Finland

and Russia for the preaching of the gospel and the gathering of the blood of Israel.

From the time when the first company of Saints sailed from Liverpool, June 6, 1840, until the close of the year 1908, over one hundred thousand Saints took passage for Zion. Of the many ships that carried this mighty host not one was lost, and while some of the Saints died on the way, and others met with accidents, the result is most a marvel.

During the year 1908, there were 3,074,979 families in the missions visited by the elders for the first time, and 387,229 families re-visited.

There were 1,783,939 gospel conversations reported, and 9,862,728 tracts and pamphlets, 37,112 copies of standard Church works, and of other books, 456,645 copies distributed. There were also 86,950 meetings of all kinds held in the missions of the Church.

Of the auxiliary organizations of the Church, we have the following:

In the Relief Society at the close of 1908, there were 31,669 members, of which 72 were non-members of the Church.

In the Sunday schools, 163,000 students enrolled, of which 1,692 were non-members of the Church.

In the Y. M. M. I. A., 28,086, and of the Y. L. M. I. A., 29,297 were enrolled.

The Primary association has a membership of 58,856 and the Religion classes, 34,257.

The first edition of the Book of Mormon was published at Palmyra, N. Y., a few months before the Church was organized. It was published by Egbert B. Grandin, for three thousand dollars, and consisted of five thousand copies. This edition was disposed of by 1837, when the second edition was published, in Kirtland, for the prophet by Parley P. Pratt and John Goodson, and was an edition of five thousand copies. The third edition was published in Nauvoo, in 1840, by Don Carlos Smith, and Ebenezer Robinson; the fourth edition was published in England by Brigham Young and others of the Twelve, in 1841. All Church publications for many years after the Saints came to Utah were published in England. The first Utah edition of the Book of Mormon was published in

1871. In 1879 it was published in England by Orson Pratt, divided into chapters, and with foot-note references as we have it today. This edition was electrotyped, as nearly every edition since that time has been. The first electrotyped edition ever published was the Nauvoo edition, published by Don Carlos Smith and E. Robinson, in 1840. It is impossible to tell how many editions of the Book of Mormon have been published since that time, for the reason that the electrotypes plates have been used repeatedly both in Utah and Great Britain without any reference to the number of the editions.

The first edition in the English language to be published by any mission, in the United States, was the Kansas City edition, published by James G. Duffin in 1902. Since that time many editions have been published by the missions and have been sold by the thousands. Last year in the missions of the United States over twenty thousand copies of the Book of Mormon were distributed. In 1869 an edition was published in the Deseret Alphabet, under the direction of Elder Orson Pratt, by Russel Brothers, in New York.

The first edition to be published in any foreign tongue, was that published by Elder Erastus Snow, in Danish, in 1851. It was published in Welsh, French, German and Italian in 1852; Hawaiian, in 1855; Swedish, in 1878; Spanish, in 1886; Maori, in 1889; Dutch, in 1890; Samoan, in 1903, and since 1903, in Tahitian and Armenian, thirteen foreign languages.

It has also been translated into Hebrew, Hindoostanee, Greek and Japanese, making seventeen in all. In the latter two it will soon be issued from the press.

In many of these languages it has passed through several editions, and all told, it has been published by the hundreds of thousands.

CHURCH PROPERTY.

When the Church was organized, the Saints had to meet in a private dwelling. This was the case for some time. In the early days they did not build many houses of worship, their meetings were held in the open air or in private dwellings. In 1836, the Kirtland Temple was dedicated, and in it all public gatherings of the Saints, in Kirtland, were held until the removal of the Church

to Missouri. In Missouri they did not build houses of worship, at least to any extent. It is true, some of the foundation stones of a temple were laid, but because of persecutions nothing more was accomplished. It was not until the exodus to Utah that the Saints commenced to build ward meetinghouses. While in Nauvoo—although the city was divided into numerous wards,—public meetings were held mostly in the open air, until the temple was prepared for worship. Today the Church owns over six hundred and seventy houses of worship, including the four temples. This property is valued at ten million five hundred thousand dollars. This amount embraces nothing but houses of worship.

In educational facilities the development of the Church has been equally remarkable. Schools have been taught since the organization of the Church. As early as 1832, the Lord commanded that a school be taught, and one was organized, in harmony with the revelation, at Kirtland, in 1833, known as the School of the Prophets. William E. McLellin and Parley P. Pratt were among the first school teachers in the Church. At Nauvoo, the University of Nauvoo was chartered in 1840, and public schools were taught. In Utah, the first school was taught in the Old Fort, in 1847-8, by Julian Moses and Miss Mary Jane Dilworth (Hammond).

The University of the State of Deseret was established by the Saints in 1851. That school is now the University of Utah.

There are today twenty-five Church schools established in various stakes of Zion. In these schools, June 30, 1908, there were enrolled four thousand four hundred and eighty male, and three thousand nine hundred and thirty-four female students; and there were two hundred and twenty-four male and one hundred and seventeen female teachers. The total valuation of school property, owned by the Church, is one million two hundred and twenty-five thousand two hundred and eighty-five dollars, and the cost of maintaining these schools reaches the great sum of more than four hundred and fifty thousand dollars—quite a burden for the Church, but a necessary one. There are twenty-eight thousand eight hundred and forty-five volumes in the school libraries.

Salt Lake City, Utah.

EDITOR'S TABLE.

SEARCH AND YE SHALL FIND.

A very important consideration for the Latter-day Saints is to give thought to the reading matter that is introduced into their homes. There is a class of literature which gains admission into some of the homes of our people which may be said to be nothing less than vicious in its character. It is a cheap and sensational class which has a tendency to destroy a desire for reading that requires thought and consideration, and develops intellectuality. This class of literature may well be banished from our homes, and as it is the custom in the spring to clean house to make the surroundings of the homes sweet and enduring, it would not be amiss to have a house cleaning in regard to reading matter. Newspapers of the cheap and sensational story style have altogether too many readers, and their elimination from the reading tables of the people would be a thing to be earnestly desired. Our own literature should have consideration instead, and from our numerous magazines many valuable and important truths might be learned of which at present it appears that many of the people are ignorant. We sometimes hear complaints that we have too much Church literature and too many Church papers and magazines; but it is a fact that the papers and magazines taken aside from the Church publications are so numerous that if the latter were fewer in number, the reduction might only add to the number of outside publications subscribed for, many of which are really useless to those who read them. It is true that there are many valuable papers and magazines that are worth while reading, but these are often neglected for the sensational class, so that tons of cheap and trashy literature are yearly introduced into the homes of the people.

This criticism might well be applied also to books. There is altogether too much novel reading of that class of novels which teaches nothing useful, and only tends to the excitement of the emotions. Excessive novel reading we all know is detrimental to the intellectual development of those who engage in it, and the wise and those who seek advancement might well give more time to useful, educational works—books that would enlighten the reader on history, biography, religion, and other important subjects which all well-informed people are expected to understand.

Many of our young people, and some older ones, too, are not familiar with their own religion nor with the beautiful and striking doctrines of the gospel with which it is so laden. This class devote more time to reading useless or sensational books than they do to the study and contemplation of works that would familiarize them with the principles of the gospel. If they were better informed in this line, and understood the saving doctrines and everyday questions of their religion, more than they do, they would not be trapped by false teachings, false leaders, and advocates of cults that are false. They would not be misled as some of them are.

An incident comes to my mind. It is that of a lady who had for many years belonged to the Church of Jesus Christ of Latter-day Saints, and who was visited in her home by an advocate of Christian Science. This advocate of Christian Science understood her business perfectly, and taught the doctrines of that cult with much suavity and earnestness. Strange to say, this good sister, who had belonged to the Church for many years, exclaimed upon hearing of their doctrine of healing that it was the very thing she had been looking for for years. And this in face of the fact that our literature as well as the teachings of the elders are full of incidents of healing by the power of God through faith.

The fact is that every principle of healing, every principle of the power of the Holy Ghost, and of God, which have been manifested to the Saints in all ages, have been bestowed upon the Latter-day Saints. There is no principle, there is no blessing, there is no advantage, there is no truth in any other religious society or organization, which are not included in the gospel of Jesus Christ as taught by Joseph Smith, the Prophet, and after him by

the leaders and elders of this Church; but it requires some effort on our part, some exertion, some devotion, to learn of and to enjoy these things. If we neglect them, we are, of course, not the recipients of the blessings that follow effort, and that come from a thorough understanding of these principles. Hence it is that others may come in among us and avocate their ideas which, though not comparing with ours in plainness, instruction, and truth, are yet listened to by people who are made to believe that all these things are new, and not contained in the gospel of Jesus Christ as taught by the Latter-day Saints. This is a fearful fallacy, and one that should be guarded against by every one who loves the gospel.

In the Church of Jesus Christ of Latter-day Saints will be found to a greater extent than in any other church, the principles of life and salvation; and if we search them out of our literature and learn them for ourselves, have them confirmed by the Spirit, by right living, and make them a part of ourselves, we shall find greater comfort and richer blessings, greater treasures of everlasting life than in any other teachings that may be given to us by any other organization upon the earth. JOSEPH F. SMITH.

THE LATTER-DAY SAINTS AND PROHIBITION.

At the April annual conference Elder Hyrum M. Smith referred to some ancient history of Israel, and read that striking story in I Kings 12 about Rehoboam, the son of Solomon. The people asked him to ease the burdens and make lighter the yoke which had been put upon them under his father, Solomon. He told them to go back and he would consider the matter. Then he consulted with the old men who stood before Solomon, and with the young men who had grown up with him. The result was, he took the counsel of the young men rather than that of the older and wiser ones, and he answered his people roughly that his little finger should be thicker than his father's loins: "My father did lade you with a heavy yoke. I will add to your yoke. My father hath chastised you with whips, but I will chastise you with scorpions." Then Israel answered the king: "What portion have we in David? Neither have we inheritance in the son of Jesse: To your tents, O Israel."

Elder Smith then commented upon the verses read, not only expressing the feelings of the people present upon the subject, (for no other words spoken to that vast congregation found a more earnest response than those he uttered), but clearly defining the course and position of all the Latter-day Saints on the subject of prohibition. He said:

That reminds me very much of what we have passed through in recent days. I do not forget, and I may need to ask pardon for reminding you of it, that at our last conference we spoke out in favor of the closing of saloons and the curtailing of the sale of intoxicating liquors. As a people, as a conference, we spoke in the interest of prohibition. Not only did the Church of Christ do it, but all people, who love virtue, who love temperance, who love purity of life, who believe in the doctrine enunciated in the opening remarks of our conference also desired it. Other churches and good men and women spoke their will and asked that we be given relief from the bondage under which we are now suffering, that of open saloons, and the desecration of the Sabbath day; and we asked our legislature to kindly grant unto us relief from these yokes of bondage. The Savior on one occasion said, "What man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will give him a serpent?" We asked for a Sunday law; we were given a stone. We asked for prohibition, and I want to say here that the lower house of the legislature, with a very few dishonorable exceptions, stood as a man for virtue and for truth and for honesty, and would have gladly given unto the people what they asked: Lighten our yoke; release us from this bondage that now is destroying our sons and our daughters; and polluting our state. The upper house was the reverse with a very few honorable exceptions. They not only determined that they would not give what the people wanted, but they would add insult to injury, and they would say, We not only will not give you what you ask, but we will show to you that we will—by our actions, give them greater license than they ever had before, and show them that, so far as the people are concerned, when you ask fish we will give you a serpent, and a serpent it is; and as Solomon declared, "It biteth like a serpent and stingeth like an adder." That is what we got. They held out hope to the last, even a stone; but even the hope of a stone, when we asked for bread, was better than the serpent which they gave us.

Well, so far as I am concerned, I still stand for purity of life, for prohibition, for the closing of saloons, for the prevention of drunkenness, for every virtue, and for every good thing that will help the people, and so far as I have authority to speak for the people of the Church of Christ, the Latter-day Saints still desire relief from this yoke. They desire their burdens to be lightened. We desire the Sabbath day to be kept holy. We desire our children to grow up fearing God and keeping holy his Sabbath day, and we deplore the condition that prevails where men will arise and make light of and ridicule the honest and sincere and devout wish of a mighty people when they ask for relief from this desecration of the Lord's day. And I will say to you Latter-day Saints, do not lose courage; we

have had to fight these battles for truth all our lives, and just as the leaven is leavening the lump with reference to some of the doctrines of the Church and Kingdom of God, and as it will eventually leaven it all, so this will be a part of it, and we will live to see the day when we will find men who will not be like Rehoboam, the king. They will listen to the people. When the people say unto them: Give us relief, lighten the burdens that others have placed upon us, save our children, they will hearken unto the will of the people; and, in God's name, we will be free from the bondage with which some of our brethren would still shackle us. Then what shall we do? Why, to your tents, oh Israel! Back to your homes and put double vigilance and watchfulness around your own firesides, and double and re-double your efforts to preserve your sons and your daughters, and your fair name, and the gospel of Christ, from the hands of those who would drag from your thresholds the innocence and purity of your children, and sink them in the mire for gain.

NEW BOOKS BY HOME AUTHORS.

New Witnesses for God—II, the Book of Mormon, in two volumes, by B. H. Roberts, average 500 pages each, published and for sale by the *Deseret News*, price per volume, cloth, \$1.25.

The first volume of this series is *Joseph Smith, the Prophet*, and was published some years ago. The second part in the series, now appears in two volumes under the above title. Volume two is ready for distribution and three will follow in a few days. Over twenty years have gone by since Elder Roberts first began work on these volumes, and it is about six years since they were first published in a three-year course of Manuals designed for the Y. M. M. I. A. senior classes. He was so full of the subject that the manuscript, first designed for one year's course on the Book of Mormon, grew into three manuals which were adopted by the Mutuals in 1903 and the years following. As the author became enthusiastic and interested in his subject, he seems to have had the power to transfer those feelings to every person who has studied his text. The members of the classes who took up the study were not only enthusiastic, but their desires for further investigations grew, and the general result was an increased interest in the sacred record; and invariably a stronger testimony of its divine origin. Elder Roberts has both written and spoken much on the Book of Mormon, in the meantime, and is without doubt the most widely read author, as well as the best known speaker, on this subject in the Church. The text of the present volumes has undergone thorough revision, with amplifications, new facts added to bring in the latest thought, with eliminations where these were ne-

cessary to meet just criticism or to strengthen the work. It is true that some objections have been advanced to his theories of the translation of the Book of Mormon, and the origin of man, as set forth to demonstrate his arguments on the internal evidences of the sacred record; but he maintains his position on these and other points with added dignity and strength, and convincing hammer blows of argument. The present volumes contain his latest word and his best presentation. Here he marshals his arguments in favor of his position, and where needed tempers them to the criticisms that have gone before.

While the Book of Mormon is only an incident in the establishment of the great Church of Christ in the Latter-days, it is so very important that if it could be proved to be anything other than what the Prophet Joseph claimed it to be,—an ancient volume of American scripture preserved and translated by the power of God, dealing with the history of the ancient inhabitants of America, and containing a message from God to them, and being a witness to the present generation for him—Joseph Smith could be counted a false prophet, and all the marvelous work resulting from his labors, vain. So it is that the author, in these thousand pages, ably enters the literary field *"to prove the origin of the Book of Mormon to be what we say it is, and the book itself to be what we proclaim it to be—a revelation from God."*

To do this his treatise is divided into four parts:

I. The value of the Book of Mormon as a Witness for the Authenticity and Integrity of the Bible; and the Truth of the Gospel of Jesus Christ.

II. The Discovery of the Book of Mormon and its Translation.—Migrations, Lands, Intercontinental Movements, Civilizations, Governments and the Religions of its Peoples.

III. Evidence of the Truth of the Book of Mormon. (External and Internal.)

IV. Objections to the Book of Mormon.

Every person must recognize that the testimony of the Holy Ghost to the mind is the primary and only absolutely sure way of obtaining a knowledge that the Book of Mormon is divine; yet no person will underestimate the very important bearing that secondary evidences of its divinity has upon the human mind, to place it in condition to receive the primary testimony. These secondary evidences have never before been as well treated as in these volumes. In the writer's opinion, it is the broadest, most convincing treatise, and most valuable contribution to the literature on the Book of Mormon ever written. With an interesting presentation, and proofs from many and inspiring sources, skilfully selected, arranged and commented upon, readers of intelligence will find

these volumes more fascinating and of vastly greater importance, touching the affairs of this life and the life to come, than the most striking book of the year. The Elders' quorums whose members are now studying the Book of Mormon will find these books indispensable as a text to read in connection with their lessons.

Our Inland Sea, The Story of a Homestead, by Alfred Lambourne, Deseret News press; 256 pages, deckle edge paper, handsomely illustrated with headings and page vignettes by James T. Harwood, on sale at the Deseret News Book Store. The typographical work is the best ever done in Utah.

Here is a book that will live because it breathes poetry which ever awakens human interests and the spiritual in man. The text is no mere description, with figures, measurements, analyses, percentages, and scientific theories; it is a grand, artistic, panoramic portrait of the valley of the Great Salt Lake, with its mystic mountains, its clear creeks, its pioneer homes, its dead deserts, and its Inland sea and islands, all painted with the brush of an artist in love with his work, and expressed in the words of a poet compelled to part with his portion. The viewpoint is from Gunnison island where the artist lived for fourteen months, built his hut, and planted his vineyard. From this position he gently leads the reader to see nature and her various moods as he sees them, and in twenty-one sympathetic lessons teaches beautiful and true things and thoughts of the desert, the dreamy sunset, the lake and stream, hill, glen and valley, canyon and mountain, and all their belongings, intertwining them with his many years of philosophic observations, and studious, but alternately sad and hopeful, meditation. Instinctively his attentive pupil is inspired with a new love for nature and our wondrous West. Whatever, too, of tradition, history and past natural phenomena can illumine the thought or awaken appreciation for the glories of the Wasatch, the Desert, and the Inland Sea, are called from the author's storehouse and made to do service in the pages of this volume.

Not the least good to be obtained from the work is the rich thought to



ALFRED LAMBOURNE.
Drawing by M. M. Young.

be gathered from a contemplation of the inventory of property, and the seventeen benefits accruing to the author, according to his own confession, taken on the night of his departure from the island home. It was then that he and his companions built a drift-wood fire, sang a song beneath the stars, "sent a melody across the waste," and "heard an obligato of wind and sea." Here are three benefits:

To see the true relationship between the stern justice of the Mosaic Law, and the greater power of the Golden Rule.

To realize that the motive should be in the deed and not the event.

The majesty that lies in the simple words: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

Our Inland Sea forever connects Alfred Lambourne with Gunnison Island of the Great Salt Lake. He has stamped it with his individuality. It is his "without title or deed."

Leaves of Truth is a book of 278 pages on Utah and the "Mormons," by John Phillips Meakin, printed by the *Deseret News* presses. It consists of miscellaneous papers, poems and letters, used in his many lectures; and every page appeals for a nobler manhood. "The lectures," says the author, "tell of Utah and the 'Mormons' what I told the people of the East about the people of the West. The letters tell the people of the West about the people of the East. The poems form a golden chain connecting both." Everybody has heard of John P. Meakin, and his unselfish and noble defense of the "Mormons." In *Leaves of Truth* one finds the germ, the epitome, the epigrammatic foundation of what in his lecture tours he has so well said to the people of the nation, and it is so stated as not to make a dull page in the whole book. His own life as given in the introduction, and in the chapter "The Story of a Life," is a remarkable and pretty romance in itself. In the thirty-seven chapters and twenty-one poems, almost every phase of the past and present of Utah and the "Mormons" is pithily discussed—including educational, political, ethical, and religious conditions, description and history. Of particular interest are the chapters, "Out in the Desert," "Prejudice," "A Plea for the Right," "Joseph Fielding Smith," "The Story of the 'Mormons,'" "To Live and Grow," and the poems and sketches intervening. The book is dedicated by the author to his mother:

"To the one who sang in my ears—on my journey—from boy to man:

"Do what is right, let the consequence follow,
Battle for freedom in spirit and might,
And, with stout hearts, look ye forth till tomorrow,
God will protect you, do what is right."

Thrilling Experiences is the title of a little book of 157 pages, by Solomon F. Kimball, and neatly printed by the Magazine Printing Company. It has a portrait of the author as a frontispiece and contains twelve chapters of personal experiences of the author, and reminiscences of early days in Utah. Quite a number of the prose articles have appeared in the ERA, and were so well received that the author decided, upon solicitation of his friends, to print them, with others added, in book form. Those who love stories of adventure interwoven with good counsel, and teaching useful lessons, will find in *Thrilling Experiences*, five solid hours of genuine entertainment.

The Deseret Sunday School Union has just issued a handsome volume of 295 *Deseret Sunday School Songs*, including nearly all of the old favorites in the old *Deseret Sunday School Song Book*, and to which have been added over one hundred other choice selections by home musicians and by some of the best song writers of America. A thousand Sunday school stake and ward choristers responded to a request to submit a list of ten favorite songs, and the result was a list of one thousand from which the one hundred new and beautiful selections were made, including many valuable copyrights. The songs are so arranged that each selection may be sung or played without turning the page. The typographical work is by Henry C. Etten & Company, of Chicago, and the work copyrighted by President Joseph F. Smith. This new volume will be very handy and useful for the schools, primary associations, religion classes, quorum meetings, social gatherings, and the home. Price, cloth 50 cents; leather \$1.

MESSAGES FROM THE MISSIONS.

From a letter of Elder H. C. Mortensen, president of the Seattle conference of the North-western states mission, we learn that on Sunday, March 14, 1909, President Nephi Pratt paid them his farewell visit as mission president. All the elders, and the members of the branch and their friends were in attendance.

President Pratt gave a brief history of the work in this conference, and the establishment of the Seattle branch, some eight years ago, with but a few members. There is now an enrollment of over two hundred members, in Seattle alone, and many others scattered throughout the city and state. The Sunday School, Mutual and Relief Society, are all well organized and attended.

The speaker bore a powerful testimony to the divinity of the Prophet Joseph Smith's mission. He testified also that he knew the Savior is the Redeemer of the world. On Monday evening a reception was held in the honor of President Pratt. Everybody turned out, to honor the "father of the branch," for they love him greatly, for his work, testimony and counsel.



ELDERS OF THE SEATTLE (WASH.) CONFERENCE.

Top row: Wilford Stevens, J. A. Briggs, D. W. Long, W. O. Burt, E. J. Eliason, H. R. Williams.
 Middle row: E. L. Hooper, H. C. Mortensen, Conference President, Nephi Pratt, Pres. North Western States Mission,
 Isaac Allred, J. H. Page.

Front row: J. M. Newton, D. O. Mackay, Jr., W. H. Cantwell, J. L. Cook.

There was a program of songs, recitations, speeches wise and otherwise, ulogies and sentiments. Refreshments were served, and a general handshaking and sociable time was enjoyed.

During the evening Supt. C. H. Fritsche, in behalf of the Sunday School, presented Pres. Pratt with a beautiful watch charm, one side made up of Alaska gold, with a fine diamond in the center, the other side bearing the inscription "To Pres. Nephi Pratt, from the Seattle Sunday School—3—15—'09."

Elder H. C. Mortensen, representing the elders of the Seattle conference, presented him with a gold signet ring, with his initials beautifully engraved thereon. In the presentation speech many kind words were expressed for President Pratt showing the friendship and love in the hearts of the elders for him.

The president's response was so kind, tender and full of love, that it touched the hearts of all present. He leaves this part of the mission with the love and esteem of all who have had the privilege of meeting and knowing him.

"We are much interested in the newspaper reports of the part Utah will take in the Alaska-Yukon-Pacific Exposition to be held here the coming summer. If a knowledge of Utah's wonderful and varied resources, her magnificent school systems, and the tabernacle choir, could be impressed upon the people it would result in much good in paving the way for the elders to get a respectable hearing. Seattle is a great city and no doubt the fair will be one of imposing grandeur, and contain many exhibits of great educational value."

Elder Orson M. Rogers writes from Port Elizabeth, C. C. South Africa, Mar. 12: "I am laboring alone in a city of about the size of Ogden, and am meeting with fairly good success. The ERA is always looked for on the first 'mail day' of each month, and I assure you that it is soon read through. I find its articles a great help to me, for they always breathe encouragement, instil faith and increase my knowledge. Port Elizabeth is the shipping center for Cape Colony, and is called 'The Liverpool of South Africa,' though at present there is not much activity in the port. This is the chief ostrich feather market in the world, and every week from \$70,000 to \$75,000 worth of feathers are sold to the foreign

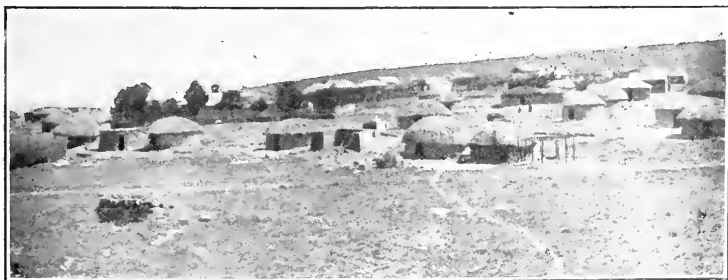


Photo by S. N. Alger, Jr

A Modern Kaffir Location near King Williams Town.

markets, London receiving most of them. Hundreds of tons of wool, hides, and pelts are shipped away from here every week, too, so this town stands the depression which is hanging over South Africa about as well as any. All of the elders out here think this is the finest mission field in the world, and not one of us would like to be transferred elsewhere."

Elder E. J. Evans writing from Lille, February 26, says: "Perhaps it will be interesting to many ERA readers to hear that active missionary work is being done in France. Active work has not been carried on here for some time in the past, but it has long been the desire of the Liege conference to recommence work, so that those who might be seeking for the truth would have a chance to accept the gospel. Elders were sent here some six months ago, and Lille is proving to be a nice place for missionary work. It is the capital of North France and has a population of 211,000 people, mostly all of whom are a good working class. The city is well fortified having a citadel almost impregnable. The fortification is so arranged that the city can be entirely surrounded by water by the breaking of canal dykes. We are being blessed in our work, and have several very promising friends. The people accept our tracts very readily, and we feel that in due time Lille will have an organized branch of the Church. I wish the ERA much success."

Elder Samuel Gerrard, president of the New England conference writes from Boston, April 8: "We commenced the study of *Science and the Gospel*, November 8, 1908, and last evening completed a successful study and treatment of the lessons contained therein. The subject matter was indeed interesting and the enthusiasm with which the elders and Saints took hold of the lessons, was appreciated by the officers. We were fortunate in having with us occasionally Brother C. W. Porter, of Porterville, Morgan Co., Utah, who is taking a scientific course at Harvard, and his able treatment of the lessons assigned him, brought out many points, which might have been overlooked by other than students of scientific subjects. The musical and literary part of our work was of a high order, participated in by students who are attending the New England Conservatory of Music, and also by our local brethren and sisters. The elders who were laboring in the nearby districts rendered valuable assistance. Mutual improvement is our motto, and we appreciate the valuable assistance and the high class matter that is found in the ERA. The people we labor amongst enjoy reading its pages, and it assists us to make friends wherever we can get them to read it. The ERA should receive the loyal support of our young people, for the matter contained therein is choice, the points of doctrine are made clear, and the instructions valuable to those who apply them in their lives. Our conference has recently been divided, and instead of one conference, we now have four, covering the same territory, thus bringing into activity more elders, thereby getting in closer touch with scattered Saints and friends. The work is growing, and efficient help is in demand. We hope that the youth of Zion will take advantage of every opportunity of preparing themselves for this great labor of love which we all should be interested in."

PRIESTHOOD QUORUMS' TABLE.

Meetings During the Summer.—It is going to be a difficult task to continue the quorum meetings during the summer. To make a success of the quorum meetings will require earnest co-operation of members, class leaders, and bishops. That is not all. It will require faith and enthusiasm, and just a little sacrifice. For example, when the strawberries are ripe, how are we to leave them an hour or two earlier to go to meeting?—and besides, it takes all the boys! So with the hay, the grain, the fruit. Is our meeting going to be important enough to warrant our leaving these labors once a week to attend? It will not do to work as late as usual on Monday evenings. If we do, we will be too tired to go to quorum meeting; will we have faith enough to feel that we will be as blessed in our temporal affairs by going, as by staying in the field at work? We believe that God can touch our labors by his power, and make our efforts go farther when we attend to our duties. You remember that in Lucy Smith's history of the Prophet, it is related that a field was plowed and harrowed, at one time, when it was necessary for David Whitmer to respond to a call of the Prophet Joseph to be at other work. While our fields may not be thus miraculously plowed, our berries picked, nor our hay cured, we do believe that the Lord can and will bless us in other ways; and that by an increase of our substance and a greater outpouring of the Spirit upon us to comfort, bless and cheer. Are we willing to try?

Priesthood and Keys of the Priesthood.—What is the difference between the Aaronic priesthood and the keys of the Aaronic priesthood; and who, if any, holds the keys of the Aaronic priesthood at the present time?

The priesthood in general is the authority given to man to act for God. Every man who has been ordained to the priesthood has this authority delegated to him. It should be remembered, however, that every act performed under this authority must be done in the proper way and after the proper order. The power of directing the priesthood constitutes the keys of the priesthood. In their fulness these keys are held by only one person at a time, the prophet and president of the Church. He may delegate any portion of this power to another, in which case that person holds the keys of that particular labor so delegated. Thus, the president of a temple, the president of a stake, the bishop of a ward, the president of a mission, or the president of a quorum,—holds the keys of the labors performed in that particular body or locality. His priesthood, however, is not increased by this special appointment; for example, a seventy who presides over a mission has no more priesthood than a seventy who labors under his direction; and the president of an elders' quorum has no more priesthood than any member of

that quorum. But the president holds the power of directing the official labors performed under his special jurisdiction; or, in other words, the *keys* of that division of the work. So it is throughout all the ramifications of the priesthood. A distinction must be made between the priesthood, and the directing of the labors performed by that authority. To sum up, then, the difference between the Aaronic priesthood and the keys of the Aaronic priesthood is this, one is the priesthood itself, the other is the call to direct that authority. The keys of the Aaronic priesthood are vested in the presiding bishop of the Church; but he is under the direction of the president of the Church who holds the keys of the high or Melchizedek priesthood, and who presides over the whole Church, and who has all the gifts of God which he bestows upon the head of the Church.

Even if a literal descendant of Aaron were found, he would have no right to preside as a bishop unless he were called, set apart, and ordained in like manner to the high priest, by virtue of the authority and keys held by the president of the Church. See IMPROVEMENT ERA, volume four, page 230; also volume six, page 233. In this connection, let it be understood that there is quite as much need to properly recognize one's calling in the Church as one's authority, for without a calling, the authority to baptize and perform many other labors lies dormant.

The Kingdom of God.—“What is the meaning of the kingdom of God?” See the M. I. A. Manual 1900-1901, part two, page 90, also the IMPROVEMENT ERA, vol. iv, p. 395, and vol. vii, p. 274. The Prophet Joseph, in his history, *Millennial Star*, volume twenty, page 438, defines the kingdom of God as follows: “Whenever there has been a righteous man on earth unto whom God revealed his word and gave power and authority to administer in his name, and where there is a priest of God—a minister who has power and authority from God to administer in the ordinance of the gospel and officiate in the priesthood of God—there is the kingdom of God . . . Whenever men can find out the will of God, and find an administrator legally authorized from God, there is the kingdom of God; but where these are not, the kingdom of God is not.”

It is evident from this that the kingdom of God may be upon the earth even where there is no church organized by authority of God,—hence, the kingdom of God does not necessarily mean the church of God, but where the church of God is established with legal authority acknowledged of God, to officiate for him in the priesthood, there must be the kingdom of God, according to the definition of the Prophet Joseph. Hence, as the Prophet once said, it is plain to see that the kingdom has been upon the earth from the days of Adam, to the present time; and when the “kingdom” is referred to in this sense, it does not mean the uninterrupted continuation of the Church nor the constant existence of the priesthood in organized capacity upon the earth. To say that the kingdom of God is *established* upon the earth would perhaps mean more than that the Church is founded and established. It may be possible that the kingdom of God will not be *established* until the King shall come; namely, Jesus Christ whose right it is to rule. From all this you may notice that the question is debatable; but this we do know, that the Church of Jesus Christ of Latter-day Saints has been organized to prepare a

people for the coming of Christ, and its officers are properly authorized to act in the name of the Lord, to preach repentance, and to officiate in the ordinances of the gospel, so as to prepare the people for the great day coming when the kingdom of God shall be established upon the earth, and the King of Kings shall come to rule because it is his right. We are still praying, "Thy kingdom come, Thy will be done on earth as it is in heaven." See also President Woodruff's statement, ERA, vol. 10, p. 66.

Importance of the Priesthood.—In his remarks at the April conference, President Anthon H. Lund said on this subject:

"The new priesthood movement, in which all holding the priesthood meet every Monday night, is proving a great success, and we are hopeful for yet greater interest in the success of the movement and of the Church of Christ here at home. We must remember how important it is to hold the priesthood of God, and not hold it lightly. Our duty is to support the kingdom of God and build it up. The Lord did not create us merely to accumulate material things. He designed that we should learn his will and teach it to others. We should be on guard for ourselves and for others.

Do you, as a member of the Church holding the priesthood, consider it so important that you can spare one busy Monday evening each week from your pressing farm, trade or office work, to attend meeting? Or will you say, the temporal work must be done first? What did President Lund mean when he said, "The Lord did not create us merely to accumulate material things, but designed that we should learn his will?" Which should go first, the material or the spiritual? Is one night a week devoted to the priesthood overworking the spiritual?

Questions Answered.—"To whom did God refer when he was speaking to Moses, as recorded in the Pearl of Great Price, chapter 1, 41st verse?" He referred to the Prophet Joseph Smith and to the Pearl of Great Price wherein the words of Moses are written.

"When was the prophecy fulfilled, referred to in I Nephi 22: 20?" It is plainly evident from the text that Jesus Christ our Savior is referred to as "that Prophet" (see also III Nephi 20: 23; 21: 11). This text is practically the same as that in Acts 3: 22, 23, and if you read the words of Moroni to the Prophet Joseph (*Church History* Vol. I, page 13) you will find that the day has not yet come when "they who would not hear his (Christ's) voice should be cut off from among the people," but soon will come, hence the prophecy is not yet fulfilled.

"Why are the several priesthood quorums limited as to number of members, as, twelve deacons, twenty-four teachers, forty-eight priests?" Because it is the order given in the commandments of the Lord to the Prophet Joseph Smith (see Doc. and Cov. Sec. 107: 85-89). In this same section, the Twelve, the Seventy and the First Presidency are also named in number as to their quorums.

The Seventy Who Form a Quorum Equal in Authority to the Twelve.—"Give an explanation of Section 107: 25-6 of the Doctrine and Covenants." The first quorum of Seventy is equal in authority with the quorum of the Twelve Apostles under certain conditions; and the first quorum of Seventy is composed of the first seven presidents (First Council) and sixty-three presidents of the next sixty-three quorums.

MUTUAL WORK.

ANNUAL Y. M. AND Y. L. M. I. A. CONFERENCE.

The Fourteenth General Annual Conference of the Young Men's and Young Ladies' Mutual Improvement Associations of the Church of Jesus Christ of Latter-day Saints will be held in Salt Lake City, Saturday and Sunday, June 5, and 6, 1909.

All officers and members of the associations are requested to be present at all of the meetings of the conference, and a cordial invitation is hereby extended to the Saints generally, to attend the meetings to be held in the Tabernacle on Sunday, June 6, at 10 a. m. and at 2 and 7 p. m.

JOSEPH F. SMITH,

HEBER J. GRANT,

B. H. ROBERTS,

General Supt'cy Y. M. M. I. A.

MARTHA H. TINGEY,

RUTH M. FOX,

MAE T. NYSTROM,

Presidency Y. L. M. I. A.

CONFERENCE ANNOUNCEMENTS.

A social entertainment will be held on Friday evening, the time, place and program to be decided by the Committee on Social.

Separate meetings of the Young Men and Young Ladies will be held on Saturday at 10 a. m. and 2 p. m.

A conjoint officers' meeting will be held on Saturday evening at 7:30 o'clock.

A conjoint general meeting will be held at 10 a. m. on Sunday, in the Tabernacle to which all are invited.

General meetings will be held at 2 and 7 p. m. in the Tabernacle.

The following are the committees called by the General Boards:

ON PROGRAM.

Heber J. Grant, H. S. Tanner, Junius F. Wells, Evan Stephens, Edward H. Anderson, Alpha J. Higgs, Ann M. Cannon, Mary Connelly, Lucy W. Smith, Jane B. Anderson, Alice C. Tuddenham.

ON SOCIAL.

Benjamin Goddard, Thomas Hull, Lyman R. Martineau, D. M. Todd, Frank Y. Taylor, B. S. Hinckley, Mae T. Nystrom, May B. Talmage, Letitia Teasdale, Martha H. Tingey, Ruth M. Fox, Emma Goddard.

ON TRANSPORTATION.

Alpha J. Higgs, B. F. Grant, Agnes Campbell, Julia Brixen.

ON MUSIC.

Evan Stephens, H. S. Ensign, Alice C. Tuddenham, Mattie Reed Evans.

ON ENTERTAINMENT.

B. F. Grant, Louis A. Kelsch, R. C. Badger, Lewis T. Cannon, Joseph W. McMurrin, Edith R. Lovesy, Emily C. Adams, Elen Wallace, Ardella W. Eardley.

ON PROVIDING HALLS.

Alpha J. Higgs, Ann M. Cannon.

The officers of the associations are requested to be present at all of the meetings. Superintendents of stakes and ward presidents are requested to advertise the conference and do active work to make the gathering a success. The usual conference rates, selling days, and return limits, on the railroads, will prevail, and will be advertised through the papers.

THE BOY—THIS SUMMER.

Boys what are you going to do this summer? Do you want a good job? One with good pay attached? Yes? Then listen. One of my younger brothers was in the same position the other day. He came to see me, and we talked things over.

'Well,' said I, 'you're going to graduate from the eighth grade this spring, aren't you? Well, what are you going to do this summer? Get a job and go to work, hey? What kind of a job?—Oh! no, you're not going to get 'Any old job you can.' My boy, the whole world is at your feet—every opportunity that exists is held out to you—welcomes you with open arms. Then why should you shut your eyes and take 'any old thing' which your hand happened to fall on? That is drifting, my boy, not rowing. Take up an oar and row. Have an object in life—then work to that object all the time. Begin now. You are old enough and wise enough now to decide what you want to be. The decision rests entirely with you. You can be just what you will.

'Now about your job this summer. When you decide definitely just what you intent to be, we'll know what kind of a job to get for you. If you are going to be a book-keeper, or do any kind of office work, you don't want a job in a shoe-shop or a machine-shop. Get a job as office boy. It will put you in touch with book-keepers, office-men, and their methods, and the work, and duties, that are to be yours some day. Then when you get a responsible position in an office, it won't all seem strange. You won't look at a filing cabinet, or a neostyle, or an adding machine, and say, 'What's that?' 'I never had anything like that in my studies.' On the contrary, you'll feel at home. All these appliances and systems will be familiar to you, and you'll be able to ask intelligent questions, and to grasp the whole situation at a glance.

'On the other hand, if you have an ambition to be a mechanic or an electrician, what is the use of your spending this summer as office-boy, or on a delivery wagon for some grocery store?

'That is not working toward your object. You are laboring without profit.

'Yet, many young men are doing such things. If they think at all in regard to their future, they conclude that when they get through high school or college, it will be time enough then to consider these things. So they go on, aimlessly pursuing their studies until they graduate, then they look around and wonder what they are going to do. They find they are not especially fitted to do anything because they have not worked to any special end—have had no object in their labor. They have found what they sought, accomplished what they've worked for,—*viz.*, —no special point of vantage.

"That is why so many of our college graduates are working in such unfitting positions. That is why so many young men take a normal or even a commercial course. Come in from the country at considerable expense and spend four or five years at hard study to complete such a course, then go up into Idaho or Canada, or somewhere else, take up land and go to farming or fruit growing. Why didn't they go to the Agricultural College? They didn't have any object in their labor. Some people are too quick to lay the responsibility on the colleges.

"But:—

"The fault, dear Brutus, is not in our stars,
But in ourselves, that we are underlings."

"The founders of great industries are all men who had an object early in life, and who have worked hard and perseveringly toward that object ever since, kept their eyes open for opportunities in that line and they have succeeded.

"Now, boys, when you get the kind of job you want, don't sleep at your work, but look around you. There are thousands of golden opportunities to improve on present methods everywhere.

"It was only a few years ago that a certain boy stood on the docks at Chicago, watching the men wheel the ore up out of the ship. He asked how much the human labor on such work cost a ton, and on being told that it cost forty-five to fifty cents, he said that that was too much, but he didn't let it stop there. He wasn't in the ore business or in the shipping business, and he might well have said, 'Well, it's none of my business, let them tend to that.' Instead of that he said, 'Now if I can get something which will do that cheaper, it will be worth a great deal to those people.'

"What is the result:—Today Brown Hoisting and Conveying Machinery, for handling ore and coal, is in use all over the world. And it is estimated that it saves to the world over fifty million dollars a year.

"It was only a few years ago that cotton-seed was considered worthless and a nuisance. Then someone discovered that it contained valuable oil, and that after the oil was pressed out the cakes which remained in the press were good food for cattle. Since then the saving has been over thirty million dollars a year. For years all this wealth had been thrown away.

"Business and success lie within a man, if he'll only develop them. Andrew Carnegie came to the United States at ten years of age, and went to work as bobbin boy for twenty-five cents a day. Fifty-four years later, in 1901, he sold out to the United States Steel Corporation at a valuation of \$500,000,000. He says, 'Organization is not only necessary in business—the organization is the business.' Again he said, 'Take away all my material assets and leave me my organization, and in four years, I will have all the rest back again.'

"Some people have an idea that money, or goods, or credit, or buildings, or trade-marks, or years of business history, are the business. We smile;—these things are not causes, they are simply effects.

"Go now, my boy. Be a live wire. Have an object. Produce effect."

GUY A. WILSON,

Instructor 3rd Ward Y. M. M. I. A., Junior Class.

EVENTS AND COMMENTS.

BY EDWARD H. ANDERSON.

Standard Oil Acquitted.—It will be remembered that in the famous rebate case of this company, some two years ago, Judge Lewis, at the first trial, imposed a fine in the enormous sum of \$29,240,000. The case was tried over again before Judge Anderson, in Chicago, beginning Feb. 23, and ending on March 10. The jury this time was instructed to bring in a verdict of acquittal, on the ground that the proof relied on by the government was incompetent, and the expense of the trial is thrown on the government. So the oil company goes free. There is grave danger now that corporation abuses, privileges and corruptions will flourish more than ever, and that a reaction from the position taken by former President Roosevelt will be brought about.

Messina Earthquake Funds—According to English advices, the funds for the sufferers are being badly mismanaged. The Central National Committee, to whom they were intrusted for distribution, have failed to distribute them, and while there is still much suffering, appeals to the Central Committee in Rome, who held (Feb. 28), about \$4,300,000, of which the American contribution must have amounted to \$2,000,000, have gone unheeded. Instead of using the money for immediate relief, the committee has chosen to regard the fund as a sacred trust for the future as well as the present needs of the victims. Their excess of caution has been exasperating, and while no suspicion of dishonesty attaches to them, the committee, according to the advices, have entirely misconceived the part they were asked to play, and many people are suffering for immediate help which they cannot get, though the means are at hand.

China Struggling to be Modern.—At present a revolution without blood is being carried on in China, which will either result in her Europeanization, socially politically and in a military way, or else sink her once more in oriental lethargy and stagnation. Two parties, as usual, are engaged in the conflict—one for reaction, the other for reform. In the first are the Chinese of the old school, the Mandarins and functionaries, and the Manchus; against them, and for reform, are the anti-dynastic party, which consists of the reformers, the students, three-fourths of the learned class, all the schools and colleges, and two-thirds of the commonalty. Both sexes are abandoning their ancestral styles for European, and

many give up their ancient traditions without regret, in order to conform to European usages. "Liberty" is their slogan, but whether it will come without a bloody conflict with the reactionaries, remains to be seen.

Off for the Orient.—Frank J. Hewlett, president of Hewlett Brothers Company, and director of the Utah State Fair, and former president of the Salt Lake City Council, left some weeks ago, en route to Yohahama. He will visit Japan, China, Ceylon and India before his return, and has promised the IMPROVEMENT ERA pictures and impressions by the way which will be of special interest to our readers.

The "Mormons" and the West.—The Alaska-Yukon-Pacific Exposition, which opens June 1, in Seattle, will contain an exhibit illustrating the influence of "Mormon" emigration upon the development of the West. The exhibit will include features of "Mormon" civilization, literature, and art, as illustrated in the settlements of the Latter-day Saints, in Utah and surrounding States, Canada and Mexico. The committee in whose hands is the preparation of this exhibit is composed of the following: Orson F. Whitney, chairman, George D. Pyper, secretary and treasurer, Spencer Clawson, Mrs. E. B. Wells, and Professor Byron Cummings.

Rear Admiral Robley D. Evans in Utah.—Admiral Evans spoke to a large congregation in the Tabernacle, Salt Lake City, April 3, giving his experience in rounding the Horn from Hampton Roads to San Francisco, a very entertaining, sometimes amusing, and instructing story, coming from "the man who did the feat." The Admiral reviewed the High School Cadets on the school grounds on the afternoon of the same day, in their admirable drill. There were hosts of people who completely surrounded the ten acre campus, and the admiral was loudly cheered.

Editor of "Our Dumb Animals" Dead.—On the 16th of March, George Thorndike Angell, who was one of the founders, and for forty years president of the Massachusetts Society for the prevention of cruelty to animals, and also founder and for twenty years president of the American Humane Education Society, died. His whole life was devoted to humane work. *Our Dumb Animals*, which he edited, was well known in every newspaper and magazine office in the country. Through it and the societies which he organized, he was instrumental in establishing more than 70,000 bands of mercy, in this and other countries. He was nearly eighty six years of age when he died and will be long remembered for his active service in behalf of animals and mankind.

Building Battleships.—There is considerable rivalry existing at the present time between England and Germany in the matter of building battleships of the *Dreadnought* type. In a recent speech in the House of Commons, Mr. McKenna stated that by 1911 Germany would have thirteen of these vessels ready for sea, and by 1912 probably seventeen. Mr. Balfour warned the government that if Germany continued at the present rate, by the end of 1912 Great Britain would have only twenty *Dreadnoughts* while Germany would have twenty-one, and pos-

sibly twenty-five. So the rivalry goes on, and people are heavily taxed that their earnings may be spent in battleships, to gratify the desire for supremacy of the seas, entertained by the nations.

South Pole Explorer.—In July, 1907, Lieutenant Ernest H. Shackleton, of the British Navy, left England in command of an expedition for Antarctic exploration. He just returned to New Zealand on the 23rd of March. His expedition experienced great hardships and succeeded in getting to latitude 88 degrees 23 minutes, which is only one hundred and eleven miles from the South Pole. This places that pole three hundred and nineteen miles nearer than any other expedition has been able to do, the most southerly point heretofore reached being four hundred and thirty miles from the pole.

Trip of President Smith and Company to Hawaii.—On the 17th of February, President and Mrs. Joseph F. Smith, the Misses Emily J., Rachel, Emma, and Edith Smith, Bishop and Mrs. C. W. Nibley, and Misses Nan and Alice Nibley, and Mrs. A. W. McCune, with Samuel G. Woolley, president of the Hawaiian mission, left Salt Lake City for an outing to the Sandwich Islands. They sailed from San Francisco on February 20, on the ship *Alameda*, arriving in Honolulu six days later. On the voyage they experienced only two days of bad weather. The trip otherwise was very delightful from beginning to end. Everybody whom the party met treated them with the utmost consideration and courtesy. At Honolulu the ship was met by the Royal Hawaiian Band, and a large



Photo by Edward Fernandez.

President Smith and Party, Draped in Garlands of Flowers by the Hawaiian Saints.

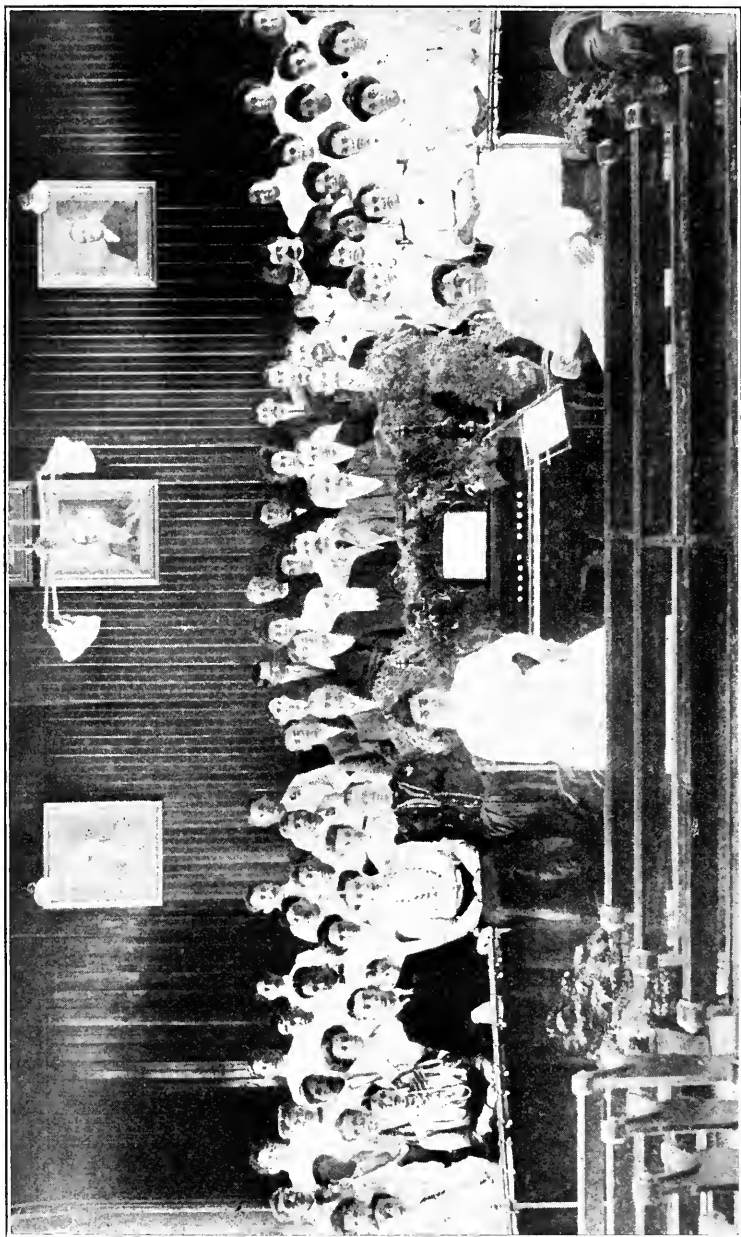


Photo by Edward Fernandez.

The Honolulu choir, visitors and elders, taken in the meetinghouse, March 23, 1909, just before President Smith and party's departure for America.

number of people, who had gathered to greet the party, which was entirely unknown to the visitors beforehand, the whole reception being entirely unsolicited, and being arranged, the leader said, as an expression of appreciation for the kindness shown to the band while in Salt Lake City some two years ago. The native Saints who had gathered completely covered the members of the party, on landing, with wreaths of flowers. They were then conducted to the conference house, where a feast was spread and the visitors given of the bounties of the land. At this banquet Mr. Berger, the leader of the band, made a felicitous speech of welcome, referring to his visit to Utah and expressing himself to the party as being glad to see them, and that the members of the band felt specially delighted to have had this opportunity of meeting the distinguished Utah party. President Smith particularly enjoyed the poi, as it reminded him of his old mission days, when he was but a boy in his teens; to have another taste of that particular dish was a keen delight. The party visited the volcano, "Kilauea," between two storms, being specially favored with good weather on the trip. On the morning after their visit, it rained for twelve hours, and twelve inches of rain fell. The beautiful sight of twenty six waterfalls, pouring over the cliffs into the sea, from several hundred to a thousand feet high, was witnessed by them. Most of the people whom President Smith knew when he was on his first mission to the islands are dead, but one old lady, now blind, who had specially cared for him in his youth, was still alive, and the meeting and greeting of the two were particularly affecting. There was nothing to mar the pleasure of the return cruise, after a month spent in the most agreeable way on the islands, except another two days of storm, and the members had the most pleasant and enjoyable trip of their lives, arriving in Salt Lake City, April 1. Religious services were held on the ship returning to America, and opportunity was thus given the members of the company to speak on the principles of the gospel. Out of sixty passengers, fifty-eight were present, and listened with interest and attention. President Smith took occasion to explain the doctrines of the gospel as taught by the Latter-day Saints. Some of the passengers expressed delight with what was said and asked in an astonished manner why these glorious messages were not advertised more, to give people an opportunity to understand them more fully; to which President Smith replied that the Church has constantly nearly two thousand missionaries in all parts of the world delivering the gospel message, and our literature is printed by the tons, bearing the message to all who desire to hear. All the officers of the ship were particularly accommodating and kind. Captain Thomas Dowdell and Purser Thomas C. Smith both doing everything they could for the comfort and convenience of the party. The Church in the islands was never in a better condition, and the prospects of the sugar plantation at Laie, Oahu, are most excellent. On February 28, meetings were held at Laie, and on the 20th and 21st of March a special conference was held at Honolulu. The accompanying cuts show the party at the meeting house at Honolulu, and as they appeared wreathed in garlands of flowers. One meeting was also held at Hilo, on the Island of Hawaii. The trip did President Smith much good and he returns refreshed and strengthened for his arduous labors.

New Hotels.—Samuel Newhouse has broken ground for a million-and-a-half-dollar hotel on the Walker grounds, on the corner of Fourth South and Main Street, Salt Lake City. The building will be pushed with all dispatch and in eighteen months the immense and beautiful structure is expected to be completed.

The Utah Hotel company consisting of a number of leading business men, including former Governor John C. Cutler, Heber J. Grant, W. S. McCornick, L. S. Hills, Charles S. Burton, Anthon H. Lund, John R. Winder, John Henry Smith, George Romney, Lorenzo N. Stohl, T. R. Cutler, T. G. Webber, W. W. Riter, and others, has been formed, and has secured the old Deseret News corner from the Church, for the sum of about \$170,000 for the purpose of erecting a modern hotel to cost about two million dollars. The site fronts 225 feet on South Temple Street. The building will be the best that money and skill can produce.

Legislature Adjourns.—On Saturday night, March 20, 11:30 o'clock, the Eighth Utah Legislature came to an end, after a session lasting sixty-nine days. A great deal of the time of the session was taken up by the effort to enact a prohibition law. The compromise measure that was finally passed, was vetoed by the Governor. The Sunday closing law was killed by "jokers." A number of good laws on education were enacted, but owing to financial conditions, the Governor was forced to veto the measure providing an appropriation for county high schools. Good roads and juvenile court legislation received attention. The new system of city government, called the Des Moines, was passed and luckily vetoed by the Governor; same with the Fire and Police Commission bill. The members of the legislature was composed of good citizens, but on the whole they had many difficulties to contend with, and there was much bitterness engendered over the liquor question, all of which militated against them, so that on the whole it is the general opinion that their efforts were disappointing.

Situation in Turkey.—On December 17 last, the Turkish parliament assembled, and it was hailed as the herald of constitutional government for the land. Since then things have been moving rapidly towards revolution. In Armenia thousands of Christians are said to have been massacred by Mohammedans. The young Turkish party, whose ups and downs have been numerous, appear to be regaining the confidence of the army and assuming control of Constantinople, and their demands would seem to include the abdication of the Sultan. Bulgaria, instigated to action by Germany, has declared her independence. To protect American interests in Turkey, two armored cruisers, the *North Carolina* and the *Montana* have proceeded to the Mediterranean. They will report to the consul at Alexandretta, in which place great excitement prevails owing to Moslem fanaticism and destructiveness. What the next step will be in the game between the constitutional forces, led by Hushni Pasha, and the Sultan's following, can not now be conjectured; but if the army, now on the side of the Young Turks, should become divided in their interests, it will mean civil war, and that in turn will mean intervention by the the European powers.

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